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MEMOIR OF THE LATE MR. THOMAS STEVENS OF RAMSGATE.

BY THE REV. FRANCIS WILLS.

THE subject of the following sketch was born in Edinburgh on the 8th of September, 1760, and expired at Ramsgate on the 29th of September, 1850. During the ninety years that intervened, he became well known in Christian circles in London, Margate, and Ramsgate, and was much esteemed and respected. A brief account of the vicissitudes through which he passed will illustrate both the goodness of divine Providence towards one who in his infancy was left a dependent orphan, and the riches of divine grace, by which he was delivered from the power of darkness, and made meet to be a partaker of the inheritance of the saints in light.

His father who had been bound to a shipwright, married soon after the expiration of his apprenticeship; but not liking to follow that line of business, engaged himself to a captain of a merchant ship to go to sea. The vessel

in which he took his first voyage was bound for London: where intelligence reached him of the birth of his son. To the request which accompanied it that he would give the babe a name, he replied that his name should be Thomas, and that he anticipated the pleasure of shortly seeing both his wife and child.

The captain, being detained in London on some maritime business, entrusted the command of the vessel, on its return to Edinburgh, to Mr. Stevens: the ship was lost, and he, and all on board, with one exception, perished. Thus the subject of this narrative became an orphan at six weeks old. This was a severe shock to his mother, who was very delicate, and whose health gradually declined, so that she never fully recovered. In consequence of her state, when he was about five years of age he was removed to a village near to Edinburgh, where his mother's sister and brother resided. His mother shortly after this expired. The child being

thus deprived of both parents, and no means having been left for his support, his uncle and aunt with whom he had been placed soon became tired of their charge; not knowing what to do with him, they absconded, and went abroad, leaving the orphan in the world without any earthly friend or protector. But He who hath said, "Leave thy fatherless children, I will preserve them alive," provided a home for him. Inquiries were made respecting his father's sister who was married, and whose husband had a small farm near Peterhead. Application being made to them on behalf of the child, they consented to take charge of him: here he received his education, and worked on the farm till he was fourteen or fifteen years of age, when he was apprenticed to a baker in Peterhead. During his apprenticeship he attended the Scotch kirk. He was piously inclined and strictly upright, but not savingly converted.

In the year 1783, having finished the term of his apprenticeship, he subsequently went to London. Here he obtained employment as a journeyman baker, and became acquainted with several young men who like himself were religiously disposed.

He now attended the ministry of the late Rev. Matthew Wilks at the Tabernacle, Tottenham Court Road, where he gained much spiritual instruction and knowledge of the way of salvation. Previously to this his mind was leaning to a self-righteous dependence, as partly a ground of his justification before God. About the year 1789 or 1790 he heard three sermons preached by the above-named venerable minister from the following texts of scripture:—First. "Which shall know every man the plague of his own heart." Second. "His plague is in his head." Third. "It seemeth to me there is as it were a plague in the house." These sermons were the means (under God) of leading

him seriously and prayerfully to consider his true state and condition; he felt and discovered more of sin within himself in a few days than he had ever experienced before. "He felt," to use his own words, "as though he had been seized with some leprous disease, and the plague was truly in his heart, in his head, and in his house,—'from the sole of his foot, even unto the head, there was no soundness, but wounds, bruises, and putrefying sores.'" He was for some time under deep conviction and distress of mind respecting his state. He now really felt he was a sinner, and cried out under a sense of sin and guilt, "What shall I do?" when the following passages of scripture were applied to his mind by the Holy Spirit with so much power and unction that his mourning was turned into joy, and his grief into gladness of heart,—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." From that time he enjoyed peace and communion with God through the Lord Jesus Christ, and for sixty years, even until his decease, those precious truths were a source of real comfort to him.

At this period of his life some half dozen of his companions in the same line of business used to meet together as often as they could for prayer, reading the scriptures, and spiritual conversation. The writer of this has been informed by the only surviving one of those friends, that Mr. Stevens "had a very excellent gift in prayer: there was so much unction, fervency, and power in his prayers, that they always requested him to close their meetings, reserving," as he said, "the best wine till the last."



To mention all the gracious interpositions of divine Providence respecting him would fill a volume; but one or two occurrences connected with his settling in life may with propriety be recorded. Some of his religious friends were desirous of helping him to establish a business on his own account: they heard of one to be disposed of in Bunhill Row. Inquiries being made, he was about to engage in it, when he was informed, that the person to whom it belonged and his son having quarrelled, the son had determined to build an oven and open the house next door, to oppose any one who should purchase his father's business; here his plans were frustrated. In a short time another shop in the same line was heard of in the Seven Dials. This appeared to be favourable; all the preliminary arrangements were made, and the time for completion appointed, when a flaw was discovered in the lease which could not be remedied; in consequence of this he declined to complete the purchase. No sooner had this affair closed, than he was applied to by a friend requesting him to undertake the management of a business in the same line, in Red Lion Street, Holborn, for a young man who at the time was very ill: he acceded to the request, and entered on his duties; when before the first week had terminated the young man expired at the early age of twenty-five years. The business and house was now offered to our friend, who accepted it, the Lord raising up friends to assist him.

He now attended the ministry of the Rev. Abraham Austin in Fetter Lane, and his soul was enriched with truth, though his bodily health was feeble; his companions would sometimes say (in the language of the loving disciple John), "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." His business increased, and God blessed

him. It was under the ministry of Mr. Austin that his mind became enlightened respecting believers' baptism; he read the New Testament prayerfully on the subject, and was convinced of the scriptural order of baptism, that it should be administered to individuals upon a profession of faith in the Lord Jesus Christ. An obstacle at first presented itself in the way, which for a time delayed his obedience. He had become acquainted with Miss Mary Ann Elliott, who regularly attended the Tabernacle, and was strongly prejudiced against immersion; they were about to be married, and frequently they accompanied each other,—sometimes to the Tabernacle, at other times to Fetter Lane.

After they were married, his wife attended with him at Fetter Lane on one occasion when the ordinance of baptism was about to be administered. The text was taken from Luke vi. 46, "And why call ye me Lord, Lord, and do not the things which I say?" She listened and heard prayerfully. She now read the scriptures with an unbiassed mind, being desirous of knowing the mind and will of the Lord upon this matter. Having conversed freely with her husband, and sought by prayer at a throne of grace to know the will of the Lord, the following portion of scripture was brought to her recollection, "Arise, and be baptized." She communicated this to her husband, and they were both immersed on a profession of faith in the Lord Jesus Christ, and were united in church fellowship in the year 1795 or 1796 at Fetter Lane. Here our friend was active and useful in the church, and experienced much comfort under the means of grace; his business likewise increasing, though his health was often impaired, and illness prevented him from fulfilling all the desires of his heart.

At length his health and constitution

so far gave way that his friends feared a speedy dissolution, and prevailed on him to give up his business and retire into the country, to try a change of air and scene. This he did in 1807. He went to Margate, and for a long time was so infirm that he was obliged to be drawn in a chair to the house of God. The change, however, was beneficial, and he partially recovered. He and his wife received an honourable dismissal from the church in Fetter Lane to the baptist church at Margate, then under the pastorate of the Rev. George Atkinson; and they continued to adorn the doctrine of God their Saviour in all things: contributing as their means would allow to all religious and benevolent institutions. They remained at Margate until 1818, when they removed to Ramsgate for further change of air. As there was no baptist church here at that time, they worshipped at the independent chapel, until 1833, when a baptist church was formed, comprising our friend, his wife, and ten others who had been previously immersed. Mr. Stevens was an active and useful member of the newly formed church, unremitting in all the duties devolving on him, and a liberal supporter of the cause.

In 1835, his beloved companion with whom he had been united for forty years was called home. She "died in faith." The minute in the church book recording her decease is thus written: "On Saturday, October 31st, 1835, death made the first breach among the members of this church: sister Mary Ann Stevens having then closed her Christian career on earth, in the faith and hope of the gospel." This was a trying affliction for Mr. Stevens; but the Lord sustained him under the bereaving dispensation. The means of grace were highly prized by him at this time, and reading the scriptures, meditation, and prayer, were his constant employment. Being now chosen a

deacon of the church, he was active and devoted to all its interests. He was regular in his attendance in the house of God: he had no "itching ears." Being rooted and grounded in the principles of divine grace and the grand doctrines of the cross, he was not easily moved from his foundation—for "he knew whom he believed." Nothing but illness ever kept him from filling up his place even till within a fortnight of his decease. On Lord's day, September 15th, after he had completed his 90th year, he was present twice in his place in the chapel, listening with profound attention to the discourses. The writer has often been refreshed and greatly encouraged when visiting him, by his rich experience and the holy savour of his spiritual conversation. It was a privilege to spend half an hour with him; and this was experienced by many who constantly visited him, more to obtain than to impart spiritual edification. He conversed with the writer freely and cheerfully, and gave him this outline of his pilgrimage, and much more of the Lord's providential dealing with him, up to the last few days of his sojourn on earth. Our departed friend was a true believer in Jesus, he lived in the enjoyment of his presence, and in the anticipation of the fulness of the vision of his uncreated glory hereafter. He was permitted to retain the use of all his faculties till the last. A few hours before he expired the writer paid him his last visit, and said to him, "What a privilege it is to have Jesus present in a dying hour!" He gave his assent. He then asked him, "Are you perfectly happy in your mind? do you still feel Jesus to be precious? are you fixed upon the Rock of ages?" He whispered, "*Yes, all is well.*" And with a heavenly smile lighting up his peaceful countenance he put out his hand, and with a firm grasp held the writer's hand in his. The fulness of joy he



appeared to feel was too much for him. He closed his eyes, and for a few moments seemed lost in grandeur of the mental vision. A few hours after he breathed out his spirit into the hands of his divine Redeemer.

In conformity with his request, his earthly remains were carried to their resting place by eight of the members of the church. His pastor, the Rev. Francis Wills, and likewise the Rev. H. J. Bevis, independent minister, by whom he was much esteemed, both assisted in the service.

The event was further improved in a discourse delivered in Cavendish chapel

by his pastor on Lord's day evening, October 6, 1850, founded on the two texts which had been so much comfort to his own mind sixty years ago, and in compliance with his own request, viz., Isaiah i. 18 and xliii. 25, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

*Ramsgate, Oct. 7th, 1850.*

## THE STATE OF THE DISEMBODIED JUST.

BY THE REV. J. W. TODD.

"I would not have you to be ignorant, brethren, concerning them which are asleep . . . that sleep in Jesus."—1 THESS. iv. 13, 14.

THE words recorded as the motto of this paper introduce us to the fellowship of a vast theme—"The state of the disembodied just"—a theme which confessedly carries great and numerous difficulties upon its very surface, and which increase and magnify in proportion as we penetrate and explore it. But notwithstanding the difficulties which beset it—originating, as these do, partly in the existent limitation and feebleness of our powers of investigation, but mainly in the comparative dimness of those discoveries which pertain to it—it is a topic replete with intense and thrilling interest. It is so not merely to minds of a poetic or a philosophic cast, and as involving points of great nicety and opening up vast fields for intellectual inquiry and ideal creation; but it is fraught with the most powerful attractions to minds of the simplest mould and humblest grade, to every mind wakened up to a con-

sciousness of its own interminable duration—and that because it promises to shed important light upon our next step, and reveal to us in more definite outline the after-stages of an unlimited intellectual and moral progression. This adapts it to certain inherent cravings within us after the future, the spiritual, the boundless! and imparts to it an immediate and imperishable attractiveness. Prompted by the intuitive pantings of our nature, we would fain grasp, in a single effort, the entire state of "them which are asleep in Jesus;" we would fain strip it of its obscurities and mysteries, and reduce it to the position of a perfect description. But when we enter upon an analysis of the evidence, and minutely examine the question as 'tis here set forth, we can scarce refrain our murmurings—we are deeply dissatisfied with the pages of sacred truth. Our expectations are excited by the apostle's utterance, "I

would not have you to be ignorant, brethren;" but when we search for the communications which after this we naturally expect to find, "concerning them which sleep in Jesus," we are disappointed, and mourn that so little is discovered of the much that might have been revealed. Still, and while we feel disposed to murmur that so much has been "so completely veiled from our serious inquisitiveness," we really cannot speak, with John Foster, of the state of them that are "fallen on sleep" as "a profound darkness," "an absolute unknown," and crave "some revelation of that next stage of our existence," as if none did exist. We cannot do this. For although it is quite true that vain are all our efforts to pass beyond the limits of the *visible present* into the *unseen future*, yet by the discoveries here made we can hold fellowship with the realities of an eternal world. "Life and immortality are brought to light," and we are summoned by a voice from heaven to "look upon the things which are not seen." It is quite true that when we attempt to push our inquiries onward in advance of the disclosures God has made to us, "the mind again and again falls back for want of some defined forms of reality to seize, occupy, and permanently retain it;" still all that lies beyond the frontier of "the life that now is," is not mantled in "the blackness of darkness." The future has its mists, into which our present powers of vision cannot penetrate, but we are not wholly "left to the faint, dubious resources of analogy, imagination, and conjecture"—we are not absolutely "ignorant concerning them which are asleep," but are favoured with some truly sunny revelations respecting them—revelations which gleam radiant and warm from the fountain of light, and which chase away the dense and chill clouds with which infidelity would enwrap the

tomb. For the comfort of such as weep by the grave of "lover and friend"—that they be not "swallowed up of overmuch sorrow," and that the minds of all may be won from this scene of mortality and change to the contemplation of something worthier and vaster far, we may fix our thoughts on "the state of the disembodied just," gather up and focalize, and pour in full tide the scattered rays of light which are shed upon this theme by the discoveries of human science and the incidental and express utterances of divine revelation. One word in passing explanatory of the similitude employed in our motto, and which is of frequent occurrence in the inspired page. To *sleep* is a graceful expression signifying to die—to lie down in the dust—to await a resurrection. And when this figure is used, as it most commonly is, with reference to the departure of the saint, it suggests a crowd of peculiarly calm and peaceful associations. To human sight the just fall asleep, whether rocked to slumber by the storms of violence, or hushed by the voice of endeared affection—and as regards this state—its trials, and anxieties, and pains, death is to them a delightful repose—"they *rest from their labours*." But advancing to more definite observations, and a fuller development of our subject, we remark,

I. That the mode of existence possessed by the departed just is *essentially incorporate—absolutely spiritual*. And as such it is removed beyond the limited range of our existent powers of conception. In the present economy of our being we are so largely—almost entirely—dependent upon the media of our physical organization, and so accustomed to receive through our senses the elements of information upon all subjects, that we are somewhat disinclined to the thought and incapable of conceiving, that our incorporeal part



can exist in an absolutely disembodied state. And upon the purely baseless supposition that angelic intelligences are robed in some ethereal fabric, light as air, so refined as to completely elude all contact with our senses—upon the supposition that absolute spirituality, “utterly separate from matter in any possible state, is the exclusive attribute of Deity,” philosophy has instituted the theory of “a fine celestial nature in which the soul immediately resides and operates,” and to which “this mortal body is but an accession,” an outward covering. And theologians have caught at this ingenious and “fine” speculation, and have sought to sustain it by analogies gathered from the structure of the Hebrew tabernacle in the wilderness, the external covering of which was of coarse skins, while the interior was of “fine twined linen.” And the apostle’s language (2 Cor. v. 1—4) has been brought in to build up the same theory—that the soul, separated from “our earthly house of this tabernacle,” from this gross body, has “a building of God,” another and more refined vehicle, “a spiritual body,” in which to live and move. But we submit that whilst the similitude will be found to hold good between “the outer covering” of the Hebrew tent and “this earthly house of our tabernacle,” and between “the inner curtains” of that structure and this supposed “elementary body, intermediate between the soul and gross body,” here it must stop; and there is wanting in us something answering to “the finer veil,” and to that “pure and luminous cloud” which were *within* the “fine twined linen” curtains, and *within which again* there existed “a spiritual and living presence.” An analogy, to be of any use, must be exact. In this instance it proves too much, and therefore it proves nothing in evidence of an intermediate covering between our immaterial spirits and

these gross bodies, and which the spirit is to carry with her into the regions out of sight. And as to the apostle’s language just referred to, and which is highly figurative, we think it will be found to have all its beauty and its force in the contrast which it institutes between a *tent* and a *house*, as an illustration of that which obtains between “our mortal body” and our resurrection body. *This* is earthly, cumbrous, subject to decay and death; *that* will be heavenly, spiritual, an aid to the soul, and deathless in its duration—“mortality shall be swallowed up of life.” *This* is in all respects a “tabernacle”—a place of temporary shelter. That is to be “a building of God,” “a house not made with hands,” “eternal in the heavens.” And by a slight change of metaphor, one which involves no confusion, it is presented to our minds as a vestment with which the naked spirit is to be “clothed upon” at the awakening of our sleeping dust. And in this stirring passage there appears to be but an incidental and passing reference to an intermediate state. Whilst he pens it the eye of the apostle is manifestly resting on “the time of the restitution of all things,” when “the dead shall be raised incorruptible, and we shall be changed.” But even this passing allusion to the condition of the departed just aids in attesting their essentially incorporate state; they are “unclothed” and “naked,” terms which could not be employed unless to embody the idea that they are actually and absolutely devoid of all corporeity. Moreover, they are elsewhere said to be “absent from the body,” to be “spirits,” obviously unclothed and uncompounded. When the body returns to the earth as it was, “the spirit,” clearly the disembodied spirit, goes unto God who gave it. Stephen’s prayer is, “Lord Jesus, receive *my spirit*.” Of one restored to life again it is affirmed, “His *spirit*

came again into him." John beheld in vision "the *souls* of them that had been slain for the testimony of Jesus." And in still more obvious parts of sacred writ, the spirits of the departed just are represented as "waiting for their adoption, to wit, the *redemption of their body*." Grouping, then, these varied utterances in connexion with others of like meaning, and receiving their *obvious import*, together with the *entire silence of scripture* as to any "celestial," "ethereal," "intermediate fabric," we are bound to regard the state of "them that sleep in Jesus" as one *essentially spiritual*, absolutely devoid of corporeity. But we observe,

II. That their state is one *immediately in advance* of this. It is the next step—the second stage of an illimitable progression. In the parable, the *instant* "the beggar died," he "was carried by angels into Abraham's bosom." The moment the saint is stripped of his earthly wrappings and coverings, he finds himself in heaven. "To depart," is "to be with Christ." "Absent from the body," is "*present with the Lord*." "Verily, I say unto thee," is the dying language of Jesus to the penitent thief, "*To-day* shalt thou be with me in paradise." Earnest and repeated efforts have been made to nullify the strong testimony of this assurance by altering its punctuation. But let the passage be accepted in its received sense—and it is the only sense harmonious with truth and the obvious design of its utterance—and it affirms the susceptibility of the soul's existing in absolute independence of the body, and the *instant* entrance of the soul at death upon that state for which it has here been educated and trained. The bible knows nothing, and affords no intimation of the existence of aught like purgatorial fires, or any other expiatory process for purifying the spirit *after*

death: and the bible's God knows nothing of it save as an organized delusion, designed and adapted to awe the ignorant, to enchain the superstitious, and to yield influence and support to a corrupt and covetous priesthood. The only process of moral cleansing recognized of God is that which himself has instituted, that of the truth, and Spirit, and blood of Christ—one through which each must pass now, or remain polluted for ever. Note,

III. That "the state of the disembodied just" is one of *perfect consciousness*, of *full wakefulness*. This is evidenced by the repeated and express assurances of inspiration, and stands confirmed by the established principles of mental science, together with the facts of observation and experience.

1. *Scripture* affirms the perfect consciousness of "them that sleep in Jesus."

(a) The very terms and phrases employed to reveal all that we know of their state are expressive of this. They are "blessed," "in heaven," "in paradise," "in Abraham's bosom." They "sit down together with Abraham, and Isaac, and Jacob in the kingdom of God." "The spirits of just men made perfect" are with angels, with Jesus the Mediator of the covenant, with God the Judge of all. "They are without fault before the throne" of God, and "*serve him day and night*." They are "with Christ," and "see him as he is," "which is *far better*" "than to abide in the flesh." Could a state of utter dormancy — of unconscious torpor — be honestly thus spoken of as one of community, exalted fellowship, and unmingled bliss? Surely not. It were extravagant, untrue, to affirm it.

(b) But the Sadducean sentiment of "an eternal sleep"—that man, body and soul, becomes defunct at death—stands confuted and reproved by the



teachings of Christ. Spirits are summoned from both compartments of an invisible world to evidence the sentient condition of those that are passed into the land of shadows. Christ "would have us to read this doctrine by the lurid glare of infernal flames, and by the radiance of a celestial vision." He taught it also in the light which flashed on the divine declaration, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Jehovah," he adds, "is not the God of the dead, but of the living." And what is this but another mode of affirming that the patriarchs, the *representatives of all the faithful dead*, still live, exist in a perfect state of consciousness; behold in fuller vision and in higher glory the perfections of Deity; and receive from Jehovah transcendent impressions of his character, special communications of his nature?

(c) To the same issue tends the parable of our Lord upon this point. The rich man and Lazarus are both exhibited as fully conscious of their respective destinies, as perfectly sentient.

(d) And in perfect harmony with this view of the subject will be found the visions of John. At the opening of the fifth seal, he affirms, "I saw under the altar *the souls* of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell upon the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren, that should be killed, as they were, should be fulfilled." Such is a sample of scripture testimony in evidence of the perfectly conscious and sentient state of the unclothed righteous.

2. And it will be found that the dis-

coveries of mental science are adequate to confirm this view of the subject. All sound philosophic dicta will ever be found in strictest harmony with the obvious deductions and express declarations of divine truth. Intellectual science was not always corroborative of Christian principles. When but half understood as it now is, it placed itself in direct antagonism to some portions of Christianity, and left many passages of scripture in clear contradiction of each other. But a juster view of the phenomena and laws of the human mind attests to a demonstration that we are not dependent upon our bodily organization for all our knowledge and enjoyment; but that our minds are susceptible of "internal affections," capable of acting upon themselves apart from the intervention of agency. By our powers of reflection, aided by the grand laws of suggestion, we can bring back past thoughts; and, mixing them with present conceptions, can force our way to new conclusions, and thus waken up for ourselves the corresponding emotions of pleasure or pain. This the mind of each daily effects of itself, wholly independent of any physical media. Now, if the mind can thus withdraw itself from external things, even whilst these are saluting it through the medium of the senses; if it can do this, and display its independence of the body, even whilst it remains encased within it and subject to its interruptions, how much more freely and fully may it do so when disencumbered of "this mortal coil."

3. And that which *scripture affirms* and *science attests* with reference to the sentient state of "them that sleep in Jesus," experience and observation amply illustrate and confirm. Instances abound of persons suddenly deprived of *sight, smell, hearing, &c.*, and yet able to call back the beauties of the variegated landscape, the fragrance of the flowery

mead, and all the exquisite melodies of song. Such instances are surely proof the most demonstrative of the soul's absolute independence of all bodily organization, of its susceptibility of action and emotion after every sense is sealed in death. And the phenomena of dreams furnish still more striking evidence and illustration of this. In natural sleep there is the entire suspension of all the exercise and agency of our physical powers: they are locked in slumber, and we lie in the image of death. And yet there are abundant facts in evidence that the mind is ever active and reposes not; that it operates with consecutive order and greater facility then, than in our wakeful hours, and that our present body is a burden and a hindrance rather than a help to our spirits in their efforts towards expansion and development. In intellectual effort our existent physical economy is a weight, an impediment to advances, and in point of spiritual experience, "we that are in this tabernacle do groan, being burdened; earnestly desiring to be clothed upon with our house which is from heaven," to find ourselves resident in our "spiritual bodies." Upon these points, then, we rest our conviction that the state of the disembodied just is one of *perfect consciousness, of full wakefulness*. It is a *sleep*, a condition where the soul is separate from the body, as in a sense it may be said to be in ordinary repose, but where it is active, conscious, sentient! Mark,

IV. That the state of "them that sleep in Jesus" is one of *inconceivable mental elevation*.

1. We submit there is evidence of this in the rapidity of thought and volition, as well as in "the intellectual inventiveness and power frequently exerted"—*known* to be exerted—"in dreams." And in harmony with the

chosen similitude of scripture we regard the state of the mind in sleep as furnishing an exact analogy of the condition of departed spirits. We think, moreover, that in his work "On Dreams" Sheppard has proved by facts and the inductions of philosophy, that the mind is ever active during our bodily repose—that in *proportion to the depth* of our slumbers is the rapidity of our thoughts and our oblivion, on awaking, of what then engaged our minds—that the seeming confusion which marks our remembrance of what then occupied our thoughts is owing to their multitude and speed, and the consequent inability of memory in her wakeful hours to recall them in the order in which they then occurred—and that problems have been solved, principles of nature discovered, and general intellectual efforts put forth in deep sleep which could not be attained in wakeful moments. The facts adduced in evidence of these positions are too many and humorous to be here repeated, but they may safely be received on credit. Admitting, then, that "during sleep the torpor of the visible and tangible organs permits a freer agency" to the mind—that the rapidity and power of intellectual effort are augmented just "in proportion as the interference of the senses, that is, the influence of the body, is withdrawn"—and that in an absolutely unclothed state, this influence will be entirely annihilated,—admitting these principles, proved by the evidence of facts, what must be the altitudes of thought, volition, and emotion, to which they are exalted who have departed and are with Christ? If in sleep and while yet linked to this material frame the mind can rise to conceptions, and attain to a rapidity of thought which astonish our wakeful hours—and if, as facts attest, "men oftentimes upon the hour of their departure do speak and reason above



themselves"—if the soul, then *partly* liberated from its prison-house, begins to reason like herself and to discourse in a strain above mortality, what must be the radiant heights to which she soars when once "the silver cord" is severed and the fettered spirit freed?

"O what enlargement!—who can tell  
The o'erwhelming glory given,  
When once the soul has burst her cell,  
And finds herself in heaven!"

2. And as the capacities of the disembodied are ennobled and enlarged, as their susceptibilities are intensified and deepened, even so must their opportunities and means of acquiring indefinite knowledge be increased immeasurably. They must have spread out before them the wherewith to gratify their augmented capacities and increased cravings for expansion. From the lofty summits and amid the supernal light in which dwell "the spirits of the just made perfect," they must penetrate with piercing vision into all the works and movements and attributes of the Godhead.

(a.) To them must be unveiled the measureless universe in all its ramifications, and mysteries, and seeming infinitude. And we may reasonably regard them as comprehending in a glance all those vast questions in intellectual and physical science which have abashed and driven back in despair the most penetrating and daring spirits of every age. For if the child of a few years may, in this advanced era of our world, know more of true science than the whole conclave of ancient philosophers, and if mankind have reached this stage of progress by dint of plodding industry and amid all the impediments incident to our state here, to what degrees of elevation must they attain, and with what rapidity must they rise to them, who are absolutely free from all existent hinderings, and are exalted immeasurably in all their

aptitudes and energies, and have fully opened to them "all the treasures of wisdom and knowledge."

(b.) The mysteries of that providence by which Jehovah sees fit to evolve his purposes towards mankind and to discipline his people in an implicit faith—the contradictions and seeming cruelties of heaven's arrangements towards the evil and the good—all that in the procedure of God here pained and perplexed them, is now unravelled and made plain to them. And they now see, have demonstrated to their comprehension, that which here severely tested their faith, that "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies."

(c.) And to all this we must superadd the fresh discoveries of the divine character which are there unfolded to their view. God hath here imprinted the attributes of his nature and the outlines of his perfections upon the heavens above and the external universe around us; he has given us more express revelations of himself by his servants the prophets, and concentrated the whole in the person and work of his Son Jesus. Still there are strange hieroglyphics in every aspect of nature and providence, and in "the volume of the book" "there are things hard to be understood," the full import of which is "past finding out." We come back from every attempt to fathom their depths, and scale their heights, and measure their vast significance with a spirit baffled and oppressed. "Such knowledge is too wonderful for us, we cannot attain unto it." Nor can those who have passed from the sphere of the life that now is and find themselves amid all the freshness of new light and glory, *they* cannot rise to the *full* comprehension of Deity. Ever and anon are they rendered sensible that there remain in the character of Godhead depths unexplored; in His counsels,

scenes never brought to view; and that the utmost that ever can be known will be but "parts of his ways." "For who by searching can found out God, who can find out the Almighty unto perfection?" Nevertheless, to them who are with Christ 'tis given to—

"See, and hear, and know  
All they desired or wished below."

On them the Eternal outpours in perennial freshness full accessions of light—to them he unfolds "new views of his character, discloses new parts of his perfections, opens new mansions in himself," and thus ever satisfies them out of his "own fulness in glory." The state, then, of the disembodied saint must be one of unmeasured intellectual elevation and adequate enjoyment. Note—

V. That the condition of "them that sleep in Jesus" is one of *unsullied moral purity*. "They are *without fault* before the throne of God." The spirits of just men "are perfected." They are "present with the Lord," in that sphere, wherever it may be, into which there can in no way enter aught that defileth, "neither whatsoever worketh abomination or maketh a lie, but they whose names are written in the Lamb's book of life." Ever is their condition spoken of in contrast and comparison with the ills incident to this life, rather than as the perfection of the resurrection state. And viewed thus they may well be regarded as "made perfect." For whilst in this economy, how marked soever their consistency, or deep-toned their piety, or seraphic their devotion and love, they were here, as others are now, defective in the exercise of their powers, and defiled in the fountain of their moral sympathies. The inherent grossness of their tendencies, the half-developed nature of their energies, their incessant inhalations of an atmosphere

largely charged with the elements of pollution and of moral death, combined to cripple their progress, to stultify their spiritual growth, to press down their spirits, and to give their enemy the advantage over them. And in consequence their highest attainments in likeness to God were but so many degrees of meetness for that richly glorious inheritance—"the inheritance of the saints in light." But now they are in a state "which is far better." They are "made partakers of the divine nature," and are "clean escaped the pollutions which are in this world through lust." The last elements of evil are expunged from their nature, God himself hath made them clean, and they are clean indeed. Purity is their "vital breath," the primary element of their "native air." "White robes are given unto them," they are mantled in the uncreated splendours of the upper sanctuary. "They are as the angels of God," for ever removed beyond the reach of hostile influences or the possibility of a fall.

VI. That the state of "them that sleep in Jesus" is one of *unmingled blessedness*. "Write," said the heavenly intelligencer in vision to John, "*Blessed* are the dead which die in the Lord." And in every allusion made to their state, as well as in every similitude employed to represent it, we detect the attributes of an absolute felicity.

1. When their condition comes before us as a *sleep*, we have powerfully presented to us the idea of exemption from toil and conflict, and the enjoyment of all that is tranquillizing and refreshing. And such as "die in the Lord," thus "*rest* from their labours." In its humblest aspect theirs is a state of absolute and entire annihilation of all that is afflictive and evil. For whatever intercourse we may imagine them to sustain with this sphere, it must be



of such a character as cannot mar their peace or disturb their joy. And the request of Dives, the prayer of the martyred spirits under the throne, the sainted dead compassing us about, and the assurance that "we are come unto," brought into contact with "the spirits of just men made perfect," would seem to sustain the grateful and natural conviction, that those of the departed just with whom we were wont to mingle our sympathies and share our toils, are even now in their exalted state observant of our lot here. And the sight of our conflicts, however it may otherwise affect them, cannot but fill them with joy and gladness while they reflect that "the days of *their mourning* are ended."

For, utter exemption from human malice and envy, from the uprisings of inherent depravity, from the enticements of the world, and the seductive suggestions of Satan, though only a partial and negative view of their glory, constitute no mean amount of bliss to such as have wrestled not only against "flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high exercises." And such is the lowest ingredient of their blessedness who "sleep in Jesus." "They rest from their labours," no be-reaving providences, no bodily afflictions, no spiritual conflicts or fears can find their entrance where they are. Their bliss is subject to no deductions.

2. And when their state is set forth in bold metaphor it is such as instantly suggests the idea of exalted joy. The *sphere* of their existence is designated *Paradise*—a name fraught with the highest impressions of all that is rich, and glorious, and blessed. And they have a right to "the tree of life which is in the midst of the paradise of God." "Neither shall they hunger any more, nor thirst any more; nor shall the sun light on them by day, nor any heat; for

the Lamb, who is in the midst of the throne, shall feed them and shall lead them unto living fountains of water." It is again spoken of as a *mighty city*, the metropolis of the spiritual universe, whose walls are jasper and every precious stone, her gates pearl, and her streets pure gold. There every dwelling is a palace, and every inhabitant a prince. And there is found "the blessed and only Potentate, the King of kings, and Lord of lords." It appears also under the striking similitude of a splendid temple, "whose pillared aisles and lofty dome ever ring with the choral swell of archangelic adoration," and in which the redeemed of the Lord from all nations ceaselessly chant in mellifluous strains the glories of the Lamb. In a word, the sublimities of the universe are ransacked for imagery to exhibit, in a manner adapted to our feebleness, the joys and glories that attend the spirits of the just when unclothed and perfected; but the whole falls measurelessly short of the sublime reality. Tax language, and metaphor, and thought to the very uttermost, and the loftiest representations will convey but dim and vague impressions of that *august sphere* where live, and are beatified, and glorified, the spirits of "them that sleep in Jesus." For what efforts and what imagery can adequately portray "the home and the dwelling-place of God—that place which the utmost power of the Almighty is exerted to beautify, and which all his benignity is called forth to gladden and to bless? If nature herself present, as she often does, such prospects of surpassing loveliness—if even this bleak world, blighted as it is by the desolating effects of sin, can still exhibit such scenes of enchantment, when the sunshine floods her mountains, and the verdure of spring covers her vales, when 'the time of the singing of birds is come, and the voice of the turtle is heard in

the land;’ how loftier and yet loftier far must be the aspect of that ‘land of light,’ where no cloud ever darkens the sky, and no chilling blast ever desolates the soil? And if human life sometimes witnesses such glimpses of joy—if, like the night of northern climes, such bursts of intense gladness shine out for a moment from the midst of its gloom, oh, how unspeakable must be the rapture that is felt in that region of pure and unsuspecting love, where free from the fears of change, from the possibility of decline, mingling with kindred spirits and a countless retinue of more exalted intelligences, and basking in the full sunlight and glory of the eternal Presence, the joys of the glorified flow on like a mighty river, full, deep, exhaustless, evermore!” But the vast theme oppresses us; our powers are abashed in the effort to rise to its magnitude; and if, like the apostle, we were “caught up to the third heavens,” we should hear only things which no man could utter; and we could leave no higher testimony than he has put on record, “Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love him.”

“Thus much—and this is all—we know  
They are supremely blest;  
Have done with sin, and care, and woe,  
And with their Saviour rest.”

Such, in naked outline, is our estimate and impression of the state of the disembodied just—as *one essentially spiritual and immediately in advance of this*—as one of *perfect consciousness, measureless intellectual elevation, and proportionate intelligence and enjoyment*—and as one of *unsullied moral purity, and of unmingled blessedness*. We have not, we are conscious, cleared this question—nor can any one clear it—of all the mists which gather round and obscure it. And on the other hand we

fain hope we have not enwrap it in a denser covering than that which necessarily pertains to it. We have studiously avoided entering upon vain speculations, and have adhered to the plain testimony of God in its obvious significance, confirming it, when in our power to do so, by the corroborations of philosophy and facts. A practical deduction or two will close our observations.

And first. If such is the state of the disembodied just, why should those whose friends “sleep in Jesus,” sorrow “as those who have no hope?” Have we not a “blessed hope” concerning them—a hope which closes, and binds up, and mollifies as with ointment, the wound inflicted by their death—a hope that helps us, whilst we water with our tears the willow and the flowers which grow o’er their grave, to mantle with radiance their very sepulchres, and to regard them as “not lost but gone before?” And though nature will bleed beneath the stroke that has severed from us “lover and friend,” yet when we think “they are without fault before the throne,” let us dry up our tears; and, instead of wishing that they might return to us, let us nerve ourselves with resolution to follow in their footsteps, until God shall call us to be with him where they are that we may partake their glory and their bliss.

And secondly. If such is the state of the disembodied just, shall we who have in ourselves the well-evidenced persuasion that we are “in Christ Jesus,” be all our lifetime through fear of death subject to bondage? Being persuaded in ourselves that in heaven we have a better, even an enduring substance, shall we not hold with a loose hand all that pertains to the life that now is. And whilst with Paul we may shrink from the process of being unclothed and desire to be clothed upon with our house which is from heaven,



that so mortality might be swallowed up of life; yet knowing with him that "to be absent from the body is to be present with the Lord," shall we not desire earnestly "to depart and to be with Christ which is far better?"

And lastly. If such is the state of the disembodied just, does it not constitute a powerful incentive to holiness? This it will effect in the case of the Christian. "Having this hope"—the hope of a state so exalted and full of

glory—"he will labour to purify himself even as God is pure." And the subject tends to the same result when contemplated by the unrenewed mind. Seen in its own light earth's glories diminish and die away. And all the personal sacrifices and sufferings incident to a life of godliness appear "unworthy to be compared with the glory which shall be revealed in us."

Salisbury, Sept. 5, 1850.

## MR. MORELL'S VIEWS OF THE STANDARD OF TRUTH EXAMINED.

BY THE REV. CHARLES SPURDEN.

MR. MORELL'S discussion of the question of certitude in spiritual things is an attempt to depose the bible as an authoritative standard of divine truth, and to substitute another in its stead. The following is his own language:—

"An ardent lover of truth, who is sufficiently instructed, and sufficiently free from educational prejudice to look calmly and thoughtfully round him upon the religious phenomena, and the theological science of the whole church on earth, will be deeply moved to the inquiry, — Where is *the truth* to be found, and how is it to be realized in its full objective validity? Each eager partisan of some particular system claims with like tenacity to have the fulness of truth on his own side; is there not, therefore, some *higher* process, lying *beyond* the traditionary system of separate communities, by which we can come to a more *uniform* and *intelligent* kind of certitude,—a certitude upon which the most morally earnest and yet critically reflective minds may repose with satisfaction and peace,—a certitude which shall not be merely adapted to a party, but shall necessarily carry with it the suffrages of all upright and clear-sighted think-

ers? Such is the question which now claims to be discussed with all freedom of thought, but with all earnestness of purpose." \*

Mr. Morell then proceeds to dispose of theories, already, as he affirms, practically acknowledged. The first is that which makes "Christianity simply a question of *facts*; that these facts are such as to be palpable to the senses, and that we have now simply to receive them upon the ground of historical testimony."

The second theory is that which bases religious certitude upon the *intellect*.

The theory which makes religious certitude rest upon *tradition* comes thirdly under review.

The fourth is stated to be, "the theory of religious certitude, which is based upon the *letter* of the bible." This mode of stating the subject does not correctly represent the theory of religious certitude as held by thoughtful,

\* The Philosophy of Religion. By J. D. Morell, A.M. Page 265. The edition to which the references are made is one published at New York by Messrs. Appleton and Co., the writer being president of the Baptist Educational Institution at Fredericton, New Brunswick.—Ed.

spiritual men, when they appeal to scripture as the ultimate arbiter in deciding questions of divine truth: they do not rely upon the *letter* of the bible, but upon the spirit of the letter, if the expression may be allowed; upon the all-pervading spirit which breathes through the word, and which the renovated soul imbibes; but nevertheless a spirit which, without the letter, could not be apprehended by the mind; and which by no means renders unnecessary, nay rather necessitates, a careful searching of the letter; we know not what language to select more appropriate for the conveyance of our meaning than that of Him whose name is above every name, "the words that I speak unto you they are spirit and they are life."

The various difficulties of interpretation, &c., which Mr. Morell mentions as though they were peculiar to the bible are in fact incidental to any common standard of appeal; if they are fatal to the one universal canon of scripture they are equally so to any other that may be substituted for it, nor does the one proposed avoid them as will appear in the sequel.

But what is the standard which Mr. Morell recommends for general adoption in lieu of the bible?

The plan proposed is to make "our appeal to other minds circumstanced in the same manner, or perhaps still more favourably than ourselves." If our intuitions of spiritual things are but partially experienced, and not readily "grasped, approved and appropriated by men earnest for the truth," there is good reason for us to believe that they are imperfect. "On the contrary, in proportion as different minds placed under different circumstances bear a concurring testimony to the distinct realization of any great conception, and fully agree in the mode of its expression—in that proportion we feel the

chance of distortion and imperfection in our own vision to be diminished, and a basis of certitude to be laid in the very fact of such a universal consent."\* Such conceptions having the stamp of clearness, uniformity, and, in a certain sense, universality, may claim to be regarded as "*sure and certain*."

This modern touchstone of truth differs from the celebrated antique one of Vincentius, "*quod semper, quod ubique, quod ab omnibus*," only by the omission of "*quod semper*;" for the assumed progress, or to use a word worn almost to shreds, "*development*" of Christian truth, has left the attainments of past ages far in the rear, and it is only requisite to compare our conceptions with those of earnest-hearted searchers after truth in the present day: but with this deduction from the rule laid down by the monk of Lerina, the practical application of the above test must throw upon an independent mind, anxious to "*prove all things*," a degree of toil which may well appal the stoutest heart; yet would a lover of truth address himself to the work, if certainty could be thus ensured; but over how many minds would a paralyzing sense of the inadequacy of the rule insensibly steal! How many would be driven, in utter despair of accomplishing their task, to authority on the one hand or scepticism on the other! We have indeed the comfortable assurance that "*to require absolute universality, as a test of certitude, is manifestly absurd*." It may appear frigid after this to ask whether "*universality in a certain sense*" is to embrace some out of every country where Christian truth can number its intelligent adherents, and some out of the various sections of spiritual men that may exist in each country; but the question is a momentous one, and no satisfaction can be



given to an honest mind by wrapping it in vague and misty generalities. Are we to direct the inquirer after truth to the earnest writers of England and Germany, Scotland and France, Holland and America, and tell them that what they concur in thinking and expressing is "sure and certain?" How the vast mass of mankind are to lay claim to the least shadow of certitude does not appear, those who have little leisure or slender abilities must of necessity fall back upon authority; while those most favoured by nature and fortune must, one would think, be perpetually haunted by the reflection that there may be works in the German, French, or even Italian language, which would materially modify their views; nay, the American press may be contributing its share to the formation of the standard of truth, and they perhaps ignorant of the fact, and as ignorance often magnifies the unknown, they may think this portion of literature more extensive than it really is; which must painfully add to their perplexity, and render this criterion of truth no criterion to them. Something analogous to the formation of the scripture canon must therefore be attempted; and as every writer is esteemed, both by himself and his admirers, "an earnest-minded searcher after truth," some principles must be laid down according to which the selection of standard authors must be made, otherwise every one must be left to follow his own fancy.

But let us suppose this difficulty surmounted, and that the student is satisfied with the universality of his search, difficulties of interpretation bear with their full weight upon the proposed plan; the bible is not the only book in the world that contains things which need an interpreter; the thoughtful reader of every book interprets as he proceeds, he is compelled either by himself or by deputy to enact the critic,

he must compare one part of his author's work with another, nay, he ought to secure the latest edition lest haply he should receive for truth what the author's more mature judgment had discarded, he must often strip off a mass of irrelevant verbiage to arrive at the thought, and not only so but oftentimes he must translate language which to his mind conveys no sense, with the painful feeling of having totally mistaken the writer's meaning, if indeed he ever had any clear meaning at all. Surely there is nothing worse than this even in the critical study of the scriptures, and we maintain that criticism is not required to discern the broad truths that are stamped upon the bible.

But let us imagine that the student has, by dint of exertion, surmounted the difficulties of interpretation involved in Mr. Morell's proposed test of truth. What man is there of any degree of mental independence that does not try his author's opinions as much by his own views, as submit his own sentiments to be corrected by the writer? We admit that this is often done when the bible is taken as the standard; but it is done unconsciously and not professedly: whereas when any other writings are under review, it is professedly and designedly done. Now it seems difficult to construct a standard of certainty out of materials which every independent thinker deliberately and purposely judges, and either approves or condemns out of his own consciousness. Indeed, so forcible does this objection appear, that those who really appeal to such a standard cannot, we think, maintain their position, but must fall back either upon "inward light" or "outward authority," according to the degree of strength or feebleness which may mark their understandings.

But let us suppose the generality of men duly to submit their opinions to

the decision of a few choice spirits who are in advance of their age; where are these latter to find a standard of certitude? By what compass are the advance ships to sail with any degree of assurance, and lead the way for smaller craft to follow in their wake? Or, to change the metaphor, by what test are the deepest delving miners to determine whether the vein they have struck is rich with gold or baser metal? If we read Mr. Morell aright, the reply is—a shadow! You look incredulous, gentle reader, then glance your eye over the following extract, and judge whether we are guilty of misinterpretation.

“Amongst all the conceptions which have sprung up in the Christian world, *those* bear the undoubted marks of certitude which live on through every era,—which, instead of appearing for a little and then dying away, develop themselves in one steady course through the march of the ages,—and which always, by their depth, intensity, and inherent splendour, cast their shadows before them, and point out the religious course of the future.”\*

A company of builders doomed to rear a temple, without level or plumb-line, one building on the labour of his predecessor, and each striving to unite his work with that of his neighbour, uncertain whether the frosts of winter and summer heats may not cause the disjointed mass to crumble away, or the equinoctial storms batter it to the ground, would afford a fitting representation of the inquiring spirits of the age allotted the discouraging task of evolving truth from the thinking of past generations and the conceptions of the present, with no other test of their correctness than their progressive tendency and general concurrence.

We have attempted to show that the standard of certitude proposed by Mr.

Morell is liable to all the objections that can be urged against the bible as a test of divine truth, while it contains some insuperable ones peculiar to itself. It only remains to adduce the admissions made by Mr. Morell, which go far to substantiate the claims of scripture, notwithstanding all that he has said to the contrary.

For example, speaking of the writings which the first disciples left behind them, he says, “Out of these writings, the most important and indubitably authentic were selected by the church as being the clearest manifestation of apostolical Christianity in its spirit and doctrine; for rightly did the Christians of the second century *consider* that the utterances of those who lived so near to Christ, and had such vivid intuitions granted to them of divine realities, possessed, and ever must possess, to the church a canonical authority, breathing as they did a spirit after which we have ever to aspire.”\*

Surely utterances which possess these marks of superiority ought not to be set aside as criteria of truth, to make way for utterances which can claim no such canonical authority.

Again he affirms, “that the best mode of correcting the indistinctness or the distortions of our own religious conceptions is, to compare them with the religious experience of the greatest number of earnest minds to which we can have access, that we may thus find in what we most deviate from the *general law* of man’s religious development.”†

Then why not make use of the writings of John, and Paul, and Peter, and the words of Him who came to show us the Father, for this purpose? Why is the appeal to be made to the greatest number of earnest minds to which we can have access, and yet the apostles

\* Page 294.

\* Page 295.

† Page 297.



are to be excluded? Unless, indeed, an apprehension prevails that if such "earnest minds" were admitted, they would, like Aaron's rod, swallow up the rest.

Once more, "Every partial system contains a greater or less amount of mere human *individuality*; it is that element which runs through all systems alike, which all are seeking to realize, all striving more fully to express, which we must look upon as the divine teaching of Christ himself, drawn forth from holy scripture by the perpetual operations of Providence in human history, and the perpetual outpouring of his Spirit upon the church." \*

If we have hit the meaning of this passage, it certainly conveys to our mind the concession, that holy scripture is the source whence is to be drawn that universal element of divine truth which all human systems are striving to realize and express.

\* Page 298.

Mr. Morell's aim is to set aside the scriptures altogether as a body of divine enactments and disclosures to which the appeal must be made on all disputed questions of a religious nature, and in its stead to elevate the concurring opinions of uninspired men, gathered from their writings or discourses.

No earnest minded searcher after truth can long be satisfied with a criterion of truth which differs only in vagueness from that on which the church of Rome bids her sons repose. The platform thus elaborately thrown out to span the abyss of infidelity is formed of earthy materials, and is not strong enough to bear the weight of that celestial treasure which the pilgrim to heaven carries with him.

The adventurous spirit who delights to abide upon this insecure resting-place will find it crumble beneath his feet, and precipitate him into the depths of infidelity.

## THE MORALITY OF THE OLD TESTAMENT A PROOF OF ITS DIVINE ORIGIN.

VIEWED in a twofold aspect morality contains or is contained under theology. As our duty to our God involves the performance of all duties to ourselves or others, and thus all obligation is summed up in the fear of the Lord and the keeping of his commands; so, on the other hand, obedience to God is but one of the many obligations which the moral nature of man imposes on him. In this sense, then, we include under morality all that pertains to the nature and worship of the Most High.

In endeavouring to form an estimate of the moral teaching of the Old Testament, we must beware of measuring it by the standard with which we, at this higher stage of divine discovery, are favoured. Compared with

us the men of old—even those possessing to some extent supernatural illumination—dwelt but in a land of shadows. The light which they had was dim and distant. They were addressed by pictures and symbols. Truth was to them like an object seen on a dark night by means of a strong light behind, showing only an outline; whilst with us the light shines upon it in front—exhibiting distinctly its features. We must, therefore, contrast such a revelation rather with the gross darkness with which the world was then enshrouded, than the knowledge we possess, communicated by that Light which was made flesh and dwelt amongst us.

Dividing our duties, in accordance

with the usual custom, into those which relate to God, to others, and to ourselves, we shall see that in each class the divine origin of the Hebrew writings is alike manifest.

It is impossible to avoid being struck with the vast difference between the representations of Deity contained in the noblest of heathen productions, and the sublime revelations of the nature of Jehovah in the Jewish scriptures. Under the debasing influence of the one, we lose all regard to the pretended divinity of beings greater in power, but sunk beneath the foulest of their worshippers in the enormity of their crimes:—whereas under the other, prostrate at the very verge of that mountain which might not be touched, and trembling at the sound of the trumpet and the voice of words, we almost realize the presence of the self-existent Jehovah—glorious in holiness—fearful even in his praises—doing wonders.

Foremost in importance, and most obviously in contrast with all the then prevailing religious systems, is the declaration of the *unity* of God. Surrounded on every hand by those who worshipped “gods many and lords many,”—but just emancipated from bondage in Egypt, the multitude of whose gods provoked the ridicule of those who yet had deities almost beyond reckoning,—on either side pressed upon by the devotees of Moloch, and Baal, and Ashtaroth—how sublime a spectacle is presented when Moses stands forth and says, “Hear, O Israel, Jehovah thy God is one God”—“and there is no God besides him.” Whence had this man this wisdom, unless it were communicated by him whose honour was involved in the perpetuation of this truth among mankind.

The *holiness* of the divine nature was scarcely less distinctly enounced, though this, if possible, to a greater

extent than the other, had been lost sight of in the world. It is true that there are references to human attributes, which may afford a pretext for the charge of anthropomorphic ideas of God being contained in the bible; but besides that these are represented distinctly as being but manifestations of that which could not otherwise be beheld—attributes are declared to belong to Jehovah which the weakest intellect must see to be inconsistent with a material existence. The Shekinah—the permanent manifestation of his excellency—dwelling between the cherubins—was no “likeness of that which is in heaven above, or in the earth beneath, or in the waters under the earth,”—’twas the bright beaming of his glory, filling with light “the place where his honour dwelt.” The nations believed the Most High to be altogether such an one as themselves, but the Israelites worshipped a Being who was surrounded with “light inaccessible” from its very brilliancy. It was no hyperbole with which Elijah in such biting sarcasm taunted the priests of Baal—“Cry aloud, for he is a god.” Contrast the Jupiter of Homer, absent nine days from heaven, with Him whom the Psalmist addresses in that composition which perhaps surpasses in sublimity all other poetry—“Whither shall I go from thy spirit, or whither shall I flee from thy presence,”—and then say what resemblance is there between the immortal man of the one and the unchanging Jehovah of the other.

Our last instance shall be that of the *holiness* of God. We spoke above of the monstrous crimes of the deities which the Gentiles worshipped. A far greater miracle would it have been that unassisted from above Moses should have drawn so august a picture of Deity, than that God himself should deign to reveal his true character to man. The laws which he promulged and



the punishments which he denounced, alike manifest this his divine perfection. The worship which was prescribed, whilst making evident that there was required the utmost purity in his worshippers, showed him to be one who could permit the approach of transgressors, only when making confession of their guilt and offering atonement for their crimes. The lustrations they underwent spoke of the purity of Him in whose presence they were, the sacrifices that were presented declared the immutable holiness of his nature, and the circumcision in the flesh was but symbolical of the excision from the heart of all that there defiled the image of God. Distinctly were the worshippers of Jehovah told that it was in vain that they approached him with their lips if their hearts were far from him. "And now, Israel," said Moses in one of many such passages, "what doth Jehovah thy God require of thee, but to fear Jehovah thy God—to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy soul, and to keep the commandments of Jehovah and his statutes which I command thee this day for thy good?" And in so marked a manner does the Most High manifest his regard to spiritual worship only, that he says, "I spake not to your fathers nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices, but this thing I said unto them, Obey my voice, and I will be your God, and you shall be my people." Such is the revelation concerning the nature of God, such the mode in which he was to be worshipped.

No less evidently do the precepts in regard to our duties to others manifest the surpassing excellence of the Jewish code. It has been objected that the treatment of their enemies on the part

of the Jews was inhuman, but remembering the vast difference in the prevailing spirit of those and the present times, there is by far a greater ground for admiration in the many commands against cruelty and oppression;—commands, indeed, inculcating beneficence towards the stranger that was within their gates. The exclusive, unsocial character of their institutions was for the purpose of preserving them from contamination with their idolatrous neighbours; and nothing is more marked than the contrast between their injunctions with regard to the purity of sexual intercourse, and the grossly licentious practices, fitting for and even actually constituting, the worship of the deities of the surrounding countries. Oppression and injustice, whether in respect to their brethren or to strangers, were stigmatized and forbidden, and humanity to the brute was encouraged by explicit injunctions. The sacredness of life was in a twofold manner proclaimed by the peculiar institution of the cities of refuge; whilst the law of God entered into the secret recesses of the soul, and there denounced covetousness, impurity, and hate.

The commands in reference to man's duties to himself were, in like manner, in an eminent degree promotive of his highest good. The many and onerous laws in reference to corporeal uncleanness, though perhaps principally intended to symbolize the holiness of God and the purity that was required in his people, were likewise designed to encourage that cleanliness, which is no less a moral duty than some which have arrogated to themselves almost an exclusive right to be so considered. Temperance, as opposed not only to gluttony and drunkenness, but to all other vices which call for the exercise of self-restraint, was also distinctly enjoined; in addition to which,

meekness and humility were inculcated in opposition to the pride and revenge not merely practised by other nations, but even approved and enjoined by them.

In considering such an outline of the morality of the Old Testament, and in estimating the weight that is to be attached to the argument from this in favour of the divine origin of such a system, let it ever be remembered who the people were in whose midst this law was found. They were people in all the arts of civilization far behind the majority of the neighbouring nations—carrying on little, if any, trade or commerce—essentially an agricultural race—and who, at the time these laws were promulged, had been but just delivered from the grinding yoke of Egyptian slavery; and yet in spite of this they are found in possession of

a code of religion and morality as immensely superior to everything else upon the earth as they, by their insignificance and ignorance, were inferior to almost all other nations. If then, in spite of all external evidence, and the direct testimony we have to its very ancient existence, the divine origin which it claims is to be denied,—let there be produced some nation equally secluded which has framed as admirable a system,—let us be shown some scheme of morality at all approaching it, even among the enlightened sages of antiquity,—or, at all events, let its opponents be in some measure successful in accounting for the possession in such circumstances by such a people of such unrivalled laws.

PHILOS.

## TRANSFERRED WORDS IN THE COMMON ENGLISH TESTAMENT

### NO. IX.—BLASPHEMY.

RESPECTING this word, Dr. George Campbell says, in his ninth Preliminary Dissertation, “*βλασφημία* (BLASPHEMIA) properly denotes *calumny, detraction, reproachful or abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned being, in every case, sufficient for conveying the sense. Here, as in other instances, we have, with other moderns, implicitly followed the Latins, who had in this no more occasion than we for a phraseology not originally of their own growth. To have uniformly translated and not transferred the words *βλασφημία* and *βλασφημεῖν*, would have both contributed to perspicuity and tended to detect the abuse of the terms when

wrested from their proper meaning. That *βλασφημία* and its conjugates are in the New Testament very often applied to reproaches not aimed against God, is evident from the passages referred to in the margin; in the much greater part of which the English translators, sensible that they could admit of no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil, &c.* In one of the passages quoted, a reproachful charge brought even against the devil is called *κρισις βλασφημίας*, and rendered by them *railing accusation*. That the word in some other places ought to have been rendered in the same general terms, I shall afterwards show. But with respect to the principal point, that the word comprehends all verbal abuse, against whomsoever uttered,

God, angel, man, or devil, as it is universally admitted by the learned, it would be losing time to attempt to prove. The passages referred to will be more than sufficient to all who can read them in the original Greek."

The instances in which the word occurs in the New Testament are these :—

- Matt. xii. 31 .....Sin and *blasphemy* shall be forgiven.  
*Blasphemy* against the Holy.  
 xv. 19 .....False witness, *blasphemies*.  
 xxvi. 65 ...Have heard his *blasphemy*.  
 Mark ii. 7 .....Thus speak *blasphemies*.  
 iii. 28 .....*Blasphemies* wherewith so-  
 vii. 22 .....An evil eye, *blasphemy*, pride.  
 xiv. 64 .....Ye have heard the *blasphemy*.  
 Luke v. 21 .....Speaketh *blasphemies*.  
 John x. 33 .....For *blasphemy*, and because.  
 Eph. iv. 31 .....Clamour and *evil speaking*.  
 Col. iii. 8 .....Wrath, malice, *blasphemy*.  
 1 Tim. vi. 4 .....Envy, strife, *railings*.  
 Jude 9 .....Against him a *railing*.  
 Rev. ii. 9 .....The *blasphemy* of them.  
 xiii. 1 .....The name of *blasphemy*.  
 5 .....Great things and *blasphemies*  
 6 .....His mouth in *blasphemy*.  
 xvii. 3 .....Names of *blasphemy*.

The corresponding verb *βλασφημέω*, BLASPHEMEO, is translated more variously in the common version than the noun, especially in some of the epistles :—

- Matt. ix. 3 .....This man *blasphemeth*.  
 xxvi. 65 ...He hath spoken *blasphemy*.  
 xxvii. 30...Passed by *reviled* him.  
 Mark iii. 28 .....They shall *blaspheme*.  
 29 .....He shall *blaspheme* against.  
 xv. 29 .....Passed by *railed on* him.  
 Luke xii. 10 .....Unto him that *blasphemeth*.  
 xxii. 65. ....*Blasphemously* spake they.

- xxiii. 39 ...Which were hanged *railed on*.  
 John x. 36 .....Thou *blasphemest*.  
 Acts xiii. 45 .....Contradicting and *blasphem-  
 ing*.  
 xviii. 6 .....Opposed themselves and  
*blasphemed*.  
 xix. 37 .....*Blasphemers* of your goddess.  
 xxvi. 11 .....Compelled to *blaspheme*.  
 Rom. ii. 24 .....Name of God is *blasphemed*.  
 iii. 8 .....Be *slanderosly reported*.  
 xiv. 16 .....Your good be *evil spoken of*.  
 1 Cor. iv. 13 .....Being *defamed* we intreat.  
 x. 30 .....Why am I *evil spoken of*.  
 1 Tim. i. 20 .....Learn not to *blaspheme*.  
 vi. 1 .....Doctrine be not *blasphemed*.  
 Tit. ii. 5 .....Be not *blasphemed*.  
 iii. 2 .....To *speak evil* of no man.  
 Jas. ii. 7 .....*Blaspheme* that worthy name.  
 1 Pet. iv. 4 .....*Speaking evil* of you.  
 14 .....He is *evil spoken of*.  
 2 Pet. ii. 2 .....Truth shall be *evil spoken of*.  
 10 .....To *speak evil* of dignities.  
 12 .....*Speak evil* of the things.  
 Jude 8 .....*Speak evil* of dignities.  
 10 .....*Speak evil of* those things.  
 Rev. xiii. 6 .....To *blaspheme* his name.  
 xvi. 9 .....*Blasphemed* the name of God.  
 11 .....*Blasphemed* the God of.  
 21 .....Men *blasphemed* God.

The corresponding adjective, *βλάσφημος* (BLASPHEMOS) is translated in only one instance :—

- Acts vi. 11 .....Speak *blasphemous* words.  
 13 .....To speak *blasphemous*.  
 1 Tim. i. 13 .....Was before a *blasphemer*.  
 2 Tim. iii. 2 .....Boasters, proud, *blasphemers*.  
 2 Pet. ii. 11 .....Bring not *railing accusation*.

The observations of Dr. George Campbell on this word occupy sixteen pages, and, like all the writings of that eminent man, display great sagacity and soundness of judgment.

## A WORD OF ENCOURAGEMENT FROM ONE CHRISTIAN MINISTER TO ANOTHER.

MY DEAR BROTHER,—You say you are depressed; and as I have often been depressed myself, I feel moved to offer a few thoughts of sympathy and counsel to a brother in trouble. Just now my path is a little more



sunny than it has been at some other times; but I have often cried out with David, "O my God, my soul is cast down within me!" But these seasons have driven me to a throne of grace, and greatly endeared the precious promises of the word of God; for as stars shine brightest in the darkest night, so it has been found, that in the night of trouble these luminaries in the firmament of revelation have shone upon our path with purer radiance.

Sometimes I have wondered what purpose could be answered by such personal, domestic, or ministerial trials, and have wanted to see the end from the beginning, till I have read, "They that *sow* in tears shall reap in joy," and then I have seen, as there is a long season between the seed-time and the harvest, that I must wait patiently as the husbandman doth, for the early and latter rain, and have been cheered also by the thought, that as the one grain of seed produces thirty, sixty, or a hundred-fold—so for every tear there may be many a song, and that "the harvest will by far exceed what we have sown in hope."

Sometimes my way has seemed hemmed in on every side, as was the prophet's when he said, "He hath hedged me about that I cannot get out," Lam. iii. 7; and again in the 9th verse, "He hath inclosed my way as with hewn stone." Even so our troubles often increase, and the clouds become darker and darker. A little light gleamed through the "*hedge*;" But Oh, the dungeon of "*hewn stone*," through which not one beam of the Sun of righteousness could penetrate! In this dungeon I have been preserved from plunging about, and "disquieting myself in vain," by that kind voice, "Stand still, and see the salvation of the Lord;" and he has always been as good as his word, the prison door has at length been opened, and the poor emancipated

captive has been heard to sing, "The Lord is my portion, saith my soul, therefore will I hope in him."

Then, again, in church troubles, when surrounded by hostile and unreasonable spirits, so as to induce the complaint of the Psalmist, "Many there be that rise up against me," the greatest difficulty I have found was to control my own feelings; yet the voice of the best Friend whispered, "Hold thy peace, and I will fight for thee." And when enabled to rest there, and wait prayerfully for God's interposition, his word has never failed. He has shown that the hearts of all men, like the elements of nature, are subject to his control, and he has spoken the storm into a calm. One promise I commend especially to your believing regard, for times without number it has been as "an anchor to the soul," and I have said of it as David said of the sword of Goliath, "Give me it, there is none like it:" it is this, "No weapon formed against thee shall prosper; and every tongue that riseth against thee in judgment thou shalt condemn," &c. Isaiah liv. 17. Keep this sword bright, my dear brother, it is of heavenly temperament, and will never break in the day of battle.

At other times I have been like the runaway prophet in my heart, and have tried to go down to Tarshish, to get out of the pastoral work and so escape pastoral troubles; perhaps you have never been so rebellious; if ever you should, *remember Jonah!* We had better have trouble in the way than out of it; besides, we should expect tribulation, our Lord has told us no less. For a part of our office is to "comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God," 2 Cor. i. 4. Yet strange as it may seem, Satan has taken occasion to suggest, "If you were a child of God, you would not be thus tried and thus perplexed." But then, we need to be

reminded that because we are his children, our heavenly Father will correct us, and that though the rod is in his hand there is love in his heart. It is because we are branches of the true vine, that he will prune us. Because we are more precious in his estimation than gold, he will put us in the furnace to purify us.

Then there are times when there is neither peace nor prosperity in Zion. "Our house (the church) is not as we desire." Divine influence appears to be suspended. It seems winter all the year round, and we fear the time of the "singing of birds" will never come again! And then even the few that are seen at our prayer-meetings, how cold they are! and their prayers or rather lamentations, have sometimes cut me to the quick. I knew it was true enough, that there were few or no signs of conversion in the congregation, and sad lukewarmness in the church. Yet it grieved me, and perhaps mortified my pride to hear the people's acknowledgment of it, and to see them thus hanging their harps on the willows. If your depression at all resembles this, take encouragement; God's delays are not denials. It may be true you have been long waiting for the fulfilment of the promises you have pleaded, but your having wrongly dated his promissory notes will not invalidate them. We do not understand God's chronology, and must not attempt to set his sun by our dial, but should regulate our dial by his sun. He will do all things well.

It is worthy also of being recorded for the encouragement of brethren who have not been so long in the work, that it has often been subsequently revealed, that at the very time when we were mourning that our labour was in vain in the Lord, the seed was being sown in many hearts, and though unseen like the grain beneath the clod, was germinating there, and preparing to spring up as we have afterwards beheld it, "first the blade, then the ear, and then the full corn in the ear." Then we have been ashamed of our unbelief, and thought we should never doubt again, but, alas, this sad unbelief is so indigenous to the soil of the human heart that it will rise; nevertheless, lengthened experience in the ministerial and pastoral work, have abundantly confirmed the faithfulness of God.

Therefore, dear brother, let us seek by private devotion to fan into a holy flame the little spark of heavenly love which is smouldering in our own hearts—lay ourselves out more for the Saviour's glory—cherish an increasing conviction of our own nothingness—rely more prayerfully and believingly on the promised aid of the Holy Spirit—"delight ourselves in the Lord, that he may give us the desire of our hearts." And we shall again take down our harps and sing of the grace, the faithfulness, and love of the Master we serve. So prays a brother and companion in the work and tribulation of the gospel ministry.

## ENCOURAGEMENT TO PRAYING MOTHERS.

To pious parents (especially mothers) it is often a source of deep regret, that their children do not "choose the fear of the Lord." Efforts to instil into

their minds the great principles of truth, and earnest prayers for their conversion seeming to be equally fruitless, faith fails and despondency ensues. To

encourage mothers to pray without ceasing in such circumstances is the object of this paper.

William — was the son of parents who had to earn their bread by hard labour, and encounter the difficulties which are common amongst the sons of toil; but his mother was one that served the Lord, and in the days of his youth, watering her efforts with prayer, she endeavoured to obey the scriptural injunction, "Train up a child in the way he should go." Very early in life, however, he began to show an aversion to everything good, and thus grieved the heart of his pious parent. Every year the prospect became darker and darker; but she remembered that "the fervent effectual prayer of the righteous availeth much," and applied herself more and more assiduously to prayer on his behalf till her decease, which took place some years ago.

Having at the time of his mother's death formed connexions with the most depraved, he soon became as bad if not worse than any of his associates. All restraints of religion were thrown aside, the house of God was neglected, and the convictions of conscience were stifled whilst he drank in his fill of sin. Being naturally fond of poaching, and deriving from it great part of his support, it was his custom to be much in the pursuit of game, and for this transgression of the laws he was imprisoned upwards of twenty times. He was then transported for theft, of which it was afterwards thought he was innocent, but previous to the expiration of his term he was liberated for good conduct. On returning to his native town people were anxious to see what effect had been produced by a separation from his old companions. Amidst hopes and fears it was thought that a reformation had taken place. He was to be seen in the

sanctuary on the sabbath and at weekday services; these however soon came to be neglected, and from that period till a few weeks before his death he went on from bad to worse. Once more linked in with his former associates, there was no hope unless God interposed by his almighty power. But God employed extraordinary means to bring this prodigal to himself. During the spring of the present year he was with two others in pursuit of game, and owing to the darkness of the night he had a fall, which so far injured him that he only survived it a few weeks.

Being requested by a relative to visit him, the writer did so, and was much pleased with the remarks he made and the answers he gave. Feeling his sinfulness, he groaned heavily and thought his sins too many and great to be forgiven. Whilst conversing with him of the readiness of God to pardon every returning penitent, his hopes appeared to brighten, and with great emphasis he exclaimed, "Oh, what a merciful God, that he has borne with me for thirty-four years, when I sinned and rebelled against him! What mercy that he did not cut me off in my sins, that he did not take my breath from me at the time of the accident! As soon as I was able to raise myself I did so, and cried for mercy, and I continue to plead for pardon through the blood of Jesus Christ."

During this and subsequent visits, I was particularly struck with his readiness in quoting scripture. Being asked, "How is it that you have so much scripture stored in your memory?" he replied, "My mother taught me when a boy." Through the instruction given by Christian friends he gained confidence in God, to use his own word. His mind felt calm, resting on Jesus Christ, and the fear of death was quite removed.

After several weeks of severe suffer-



ing he expressed a desire to leave this world, and to be with Christ. It was answered, "You must wait the Lord's will," he replied, "Yes, he waited long for me, and I must now wait for him; he often called to me when I was in my sins, I heard his voice but did not obey it, till at length by grace he put a stop to my evil ways."

Of his conversion there can be little doubt. It was delightful to visit him, as he always wished to be talking of those things which pertain to salvation. To hear him speak of the love of God and the efficacy of Christ's blood to save sinners, and his hope of heaven through the finished work of Christ, did one's heart good. His desire for things divine and his experience of their excellency appeared to increase, till his spirit was taken from this world to live for ever, it is hoped, in glory, with that mother who often prayed for him.

Ye praying mothers! is there not encouragement in this instance for you to continue your supplications on behalf of your children, and to store their memories with the treasures of God's word?

The mother of this young man before her death fifteen years since, clearly saw that he was determined to do evil, but she prayed the more for his salva-

tion. You may have a son residing under your roof, whose heart to all appearance is proof against all your admonitions, cautions, and warnings, and you may think your efforts vain. Do not give them up in despair. Your son has a heart which may be affected by his mother's prayers. They will cause disquiet and uneasiness in his mind. Only let him know that you pray much for him, and rest assured that it will not be without effect. Have you a son who has left the parental abode, and since his launching into the world has, from surrounding influences, become indifferent or quite averse to the name of religion? Though he may laugh at Christianity and look on all its followers as fanatics—though he may sit in the seat of the scorner, and even blaspheme the name of his Maker, the grace of God can change his heart. Let such a one know that his mother prays for him, and he will tremble in retirement. You may not live to see the result; but continue in the exercise, watering all your instructions with real, heartfelt, agonizing prayer, then you may hope to have the pleasure of meeting your hitherto prodigal son or thoughtless daughter in the realms of bliss. Then with rapture will you be able to say, "Here am I, and the children which thou hast given me."

H. H. B.

## TO THE MEMBERS OF THE BAPTIST DENOMINATION.

DEAR BRETHREN,—Will you permit me to address you on the subject of our Magazine, in the circulation of which I feel deeply interested, partly on account of the widows of our ministers among whom the profits are distributed, but more especially on account of the beneficial influence which it exerts?

On the first point it is sufficient to

call your attention to the facts that the number of our ministers is greatly on the increase, and that many when they die leave widows, who have been honoured as their helpmeets, in circumstances in which even the small amount they receive out of the profits is the means of relieving them and their families, in some instances from deep distress. I would

that our female friends could see the letters received from these Christian women, many of whom might have been in circumstances of comfort if their husbands had devoted their talents to some secular employment, instead of to the labours of the ministry with its attendant privations. I cannot help thinking that the perusal of these letters would move the hearts of many to the taking measures to increase the circulation of the Magazine among their friends, and so enable the proprietors to relieve a larger number of applicants.

But it is on the other ground more particularly I would urge the importance of an increased circulation. Each denomination has its periodical. It is felt that it confers a power which ought to be employed for the promotion of that which is considered to be truth, and having had an opportunity of seeing the periodicals of the other denominations, I have no hesitation in saying that there is no one containing a greater variety of interesting information or more sound evangelical truth, or displaying the exercise of greater discrimination and judgment than ours. And surely if there is any denomination on which the support of its periodical is imperative it is that to which we belong.

We all deeply lament that the beautiful and expressive ordinance of Christian baptism has been so awfully perverted, and that thus the references to its mode in various parts of scripture have been altogether obscured, and especially we lament that not only the mode but the character of the ordinance has been changed, and unconscious babes considered the subjects of that which the holy scriptures represent as applicable only to those who profess their faith in Christ. Surely if there ever was a time when it was a duty to combat this soul-destroying error it is the present, when we cannot look around

us without perceiving its direful effects, this error having been the parent of others, alas, almost innumerable.

We rejoice in knowing that the doctrine of believers' baptism is not only extending in our own churches, but that very many who still remain in communion with the established church, and with other denominations, no longer subject their children to this unmeaning ceremony; but still the large majority of Christians hold this error, and there are many writers, some of the grave and others of the flippant order, who oppose our views of divine truth. Under these circumstances it is not the least among our privileges that we have an editor of mature judgment, well versed in the subject in all its bearings, and able to unravel the sophistry of the one and expose the ribaldry of the other; who performs his duty temperately, who never strikes unless when it is merited, and who has elicited the testimony of a highly esteemed writer whose work on *The Sacraments* was reviewed a short time since, who, though he did not feel the justice of the criticism (which was perhaps hardly to be expected), stated that he was not insensible to the kindly and generous spirit in which the review was written.\*

The appending to the Magazine the *Missionary Herald* and the *Quarterly Papers of the Home Missionary Society* and the *Irish Society*, gives it an increased value to all who feel interested in the promotion of the Redeemer's cause, in fact to all whom I address, for we are Christians only as the extension of His kingdom lies near our hearts.

While I rejoice in the prosperity of every section of the Christian church, and have pleasure in communing with all who love the Saviour, I feel at the same time that it is the duty of every Christian to promote the circulation of

\* The Rev. Dr. Halley. *Bap. Mag.* for 1845, p. 21.

that periodical which expresses his own views of divine truth; and feeling very strongly the importance of our own Magazine to the cause of truth, I regret to find that so many in different parts of the country are not possessed of it, and that even in some of our larger congregations there are many who can well afford it, who do not purchase it, some taking the periodical of another denomination, to which of course there can be no objection if they purchase their own also.

I cannot help thinking that our ministers might very much increase the circulation if they would avail themselves of the means within their power of making the work known, and if they would occasionally send interesting communications, consisting sometimes of the leading thoughts of those sermons which they had found to be most useful to their hearers, (by which they would in a measure relieve our excellent friend the editor,) all those who felt it to be a privilege to sit under their

ministry would be sure to become purchasers of the Magazine. It is wonderful what an effect it has when the minister drops in an under tone, "I write in it myself." If each of us does what he can I see no reason why the present circulation should not be very soon doubled.

We are called upon at the present time to oppose popery with all its errors. Let us be consistent; let us oppose error wherever we find it. Let us avail ourselves of the means our periodical affords of showing that religion is personal and spiritual, and thus strike at the root of that error without which neither the Roman catholic establishment nor any national establishment could exist. Let us be faithful to the truth and God will bless our efforts.

Permit me to subscribe myself,

Your fellow servant for

Christ's sake,

W. B. GURNEY.

*Denmark Hill, 12 November, 1850.*

## TO THE READERS OF THE BAPTIST MAGAZINE.

DEAR BRETHREN,—You are aware from a notice in a former number that among those of whose society and services we have this year been deprived, is the esteemed treasurer of this Magazine. The office which he so long filled—and the interests of which he had much at heart—having been placed by the proprietors at my disposal, I have thought it right to accede to their wishes on the subject, in the hope of further usefulness in the denomination to which I have the honour to belong. And in entering upon the duties involved I shall not, I trust, be considered as overstepping the bounds of official propriety, if I venture to suggest to you, through the medium of its pages, re-

newed efforts for an extended circulation of the Magazine, and a consequent increase of its resources.

The several grounds on which such extension may be advocated have more than once been set before you, but at the termination of another year, whose close is accompanied by unmistakeable tokens of the increasing necessity of Christian watchfulness and zeal, it may be well briefly to review them, under the solemn convictions of religious duty to the cause with which we stand identified.

The following may be selected as reasons for greater interest in the sale of the recognized organ of our body.



1. The purpose to which the profits realized are devoted.

Lonely indeed is the lot of the survivors of many of our brethren, who, having "borne the heat and burden of the day," "fought the good fight," and preached with all fidelity and earnestness the gospel of their Master's grace, have been called to rest. Not only is there, in the homes and hearts of the bereaved that sense of desolation which follows hopes crushed and affections smitten, but in instances, alas, how numerous! it is found that the trifling income ceased with the prostrate energies, and the stroke that took away the object of desire, took away also the means of support. For the benevolence of the living there comes a summons from the tomb of the dead. "He being dead yet speaketh," and with the eloquence of a life spent in his Redeemer's service appeals for the partner of his bygone pilgrimage. Who amongst us is not familiar with the frequent circular, or the more private entreaty on behalf of the widow of the minister of God? Who amongst us but could name cases heart-rending to contemplate, and from their very nature difficult effectually to relieve! To meet such, the funds accruing from the sale of our periodical are at once available. And an application for relief in this quarter is unattended by those distressing feelings which are associated with other appeals. There are often noble spirits who are wrung with bitterness at the thought of invoking charity, yet experience no loss of self-respect in accepting the boon which the proprietors are enabled to offer. It is the expression of the same sympathy, but it flows through another channel, and meets the eye in an altogether different and more welcome form. The hand that dispenses is recognized, but the recipient remains unknown. Private inquiries having satisfied the adminis-

trators, a harmless initial, coupled with the sum bestowed, is the only open record. Thus are the tender feelings of widowhood respected, and no drawback depreciates the value of the gift. By the grants of the past year has many a burdened heart been made to rejoice, and knowing, from a wide range of observation, something of the sorrows of those to whom I have referred, you will not be surprised, dear brethren, if I am anxious that a wider circulation may furnish us with larger means to relieve the necessities we all so much deplore.

2. Its subject-matter deserves the wide perusal and attentive consideration of the members of our churches.

Those of us who have but little leisure for perusing religious journals, and the very limited space allotted us both in them and in the publications of other bodies, have no other source of information as to events connected with our own than these pages supply. The removal or settlement of pastors, the meetings and proceedings of associations, the drawing out, by means of free correspondence, of various opinions on points relating to our societies, statistics, modes or uses of worship, and many further topics of interest; for these as well as for a concise view of more general matters bearing on the welfare of the church at large, or any of its numerous sections, we are accustomed here to look, as to a trusty and well-informed guide. That must, it strikes us, be a strangely constituted mind, which can realize neither pleasure nor profit from at least some branch of the articles that have monthly their allotted niche. The memoirs of the good who are gone to join "the cloud of witnesses," and the relation of whose spiritual experience should stimulate survivors in the walk of faith; the discourses of departed genius, fresh with the deep and earnest theology of other,

may I say of better days? the extract from home or transatlantic records of truths needing to be pressed, or triumphs grateful to relate; the strains which, with pure and lofty aim, would lead the affections upward to that world where they sing "a new song" to the praise of our enthroned and glorious Lord; the notice, ever and anon, of death still busy amongst us, translating to "the general assembly" those that are made meet for its services and joys; are not these replete with subject-matter to which the mind of the denomination should be directed to as wide an extent, and with as pointed an influence as is possible? The pages we have before us are not written for time alone. The contributors, stated or occasional, have eternity, we doubt not, in view. They are labourers in the cause of God, and would that many more were co-workers with them in this form of Christian enterprise! We have able scribes among us, but how is it that they so seldom come to the help of their brethren? Do they deem the Magazine to be behind the age? Then it were both kindness and wisdom to impart to it somewhat of their own freshness of thought and diction, and make it more adapted to the days on which our lot is cast. Or does the want of visible result for mental expenditure deter their efforts? Then might many a godly minister cease to "lift up his voice and cry aloud." Then might scripture itself remain unheeded—"In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper." Those who endeavour from time to time to aid the editor, are content to hope that the further their thoughts penetrate the more seals shall, with their Master's blessing, attend this form of their ministry; and coveting an enlarged field of action they join me in soliciting it at your hands.

### 3. Its literary merits.

I allude here to that department which is under the more immediate care of the editor himself, and for the excellence of which his name alone would be a sufficient guarantee. All who have the pleasure of his acquaintance are familiar with the soundness of judgment, the accuracy of thought, the keenness of discrimination, and the courtesy of expression by which he is distinguished. And these we invariably recognize whether in his more brief or more elaborate reviews. His labours, however, speak for themselves; and while a source of gratification to those whose sentiments in the main coincide with his own, none, whose works may be subjected to an adverse criticism, can ever feel aggrieved at discourteous treatment, or an insufficient hearing. The notorious partiality that disfigures some editorial pages has no place in these; and the manly independence displayed is to be the more appreciated at a time when the opposite quality is far too much in the ascendant. Good service has been rendered to the cause of truth by the editor's able exposure of latent sophisms, or more glaring errors; by his faithfulness of rebuke, tempered by cordial expressions of brotherly goodwill; and by the earnestness of his zeal for principle against the ever-shifting, unsatisfactory pleas of a time-serving expediency. Still "apt to teach" he is prepared to prosecute his high vocation, and we would, brethren, that his heart should be cheered by a growing interest in his work on the part of those for whose edification and instruction that work is pursued. It is difficult to conjecture how many members of our churches read the publications of other bodies but not that of their own. There are however believed to be numbers who thus act—a proceeding certainly neither complimentary nor cheering to one who, with intelli-

gence and ability, is striving to advance the interests of his denomination, nor to be justified, we think, to the claims which those with whom we are associated have upon us. If indeed our denominationalism be a mere alliance of party, this remark has no weight; but if it embody deep and cherished convictions, and represent what in reality its choice has in many cases proved to be, a taking up of the cross, then we submit that this is worthy of our own consideration, and to be by us impressed upon others.

4. The great importance of a well-conducted and well-sustained representative of our peculiar views at this particular juncture.

It were folly to expect a perfect agreement in all the sentiments, implied or advanced, in these pages. Nor will it lessen the force of this appeal if I say, that some of the views advocated herein are not in accordance with those which I myself hold. But the question is, Could we have an organ representing more generally the opinions of the body, especially in those distinctive features to which not a few inquiring minds are, we believe, turning? Could the truth, as professed amongst us, be set forth more luminously or correctly? Or could we wish a denominational publication to reflect more clearly or in a kindlier spirit what the members of that denomination believe to be, in no unimportant particular, "the faith once delivered to the saints?" In the spiritual conflict gathering around us nothing will stand but that which rests singly and simply on the word of God. Tradition can meet tradition, but it quails before the majesty of living truth. And we do expect—and surely if we

have faith in our principles it is no presumptuous expectation—that those principles, scorned as they have been, will yet be embraced widely and heartily, when driven "to the law and to the testimony" alone, believers shall seek weapons from the armoury of God to stay the progress of the enemy of souls. In prospect of that struggle we look to the pulpit, and pray that the watchmen of Zion may "set the trumpet to their mouths," and stand forth jealous for the honour of their Lord. We look to the prayer meeting—may "the Spirit of grace and of supplications" rest on those who frequent it! "Not by might nor by power, but by my Spirit, saith the Lord." Ill will it go in the field, if prayer be not made in the camp; but in vain will Amalek sweep the valley while Moses, with outstretched hand, abides on the mount. We look to the school,—and trust that, trained in the principles of the word of the Lord, "instead of the fathers will come up the children," to contend right earnestly for their chosen faith. And we look to the press,—worked with power, and in the spirit of Christ—an advocate whose voice *will* be heard, and whose influence *will* be felt. Conscious of its strength for good or evil, and believing that the influence of this Magazine is entirely for good, we are anxious to know that *its* sphere is far less limited, and to learn that it penetrates where hitherto it has had no access.

I am,

Dear brethren,

Yours faithfully,

J. TRITTON.

London, 16th Nov., 1850.



## CHRONOLOGICAL PAGE FOR DECEMBER, 1850.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	Ld	7 45 3 53	Psalms. Psalms.	Sunday School Union Lessons, Acts xvii., 2 Chron. xxxiv. Jupiter a morning star.
2	M	7 46 3 52	Ezra vi. John xix. 19—42.	1804, Napoleon Buonaparte crowned. New Moon, 16 min. past 5, afternoon
3	Tu	7 48 3 52	Esther i. John xx. 1—18.	Baptist Irish Committee. Moon rises, 11 min. past 8, morning.
4	W	7 49 3 51	Esther ii. John xx. 19—31.	Saturn every clear evening. 1837, Dr. Marshman died, aged 70.
5	Th	7 51 3 51	Esther iii., iv. John xxi.	Moon sets, 35 min. past 5, evening.
6	F	7 52 3 50	Esther v., vi. 1 John i.	Moon rises, 1 min. past 10, morning.
7	S	7 53 3 50	Esther vii., viii. 1, 2. 1 John ii. 1—17.	Moon sets, 26 min. past 6, evening. Day decreased 8 hours 37 min.
8	Ld	7 54 3 50	Psalms. Psalms.	Moon sets, 20 min. past 7, evening.
9	M	7 55 3 49	Esther viii. 3—17. 1 John ii. 18—29, iii. 1—6.	Sunday School Union Lessons, Acts xx. 17—38, Ezek. xxxiii. 1—20.
10	Tu	7 56 3 49	Esther ix. 1—19. 1 John iii. 7—24.	1799, George Washington died. Moon sets, 24 min. past 9, evening.
11	W	7 58 3 49	Esther ix. 20—32, x. 1 John iv.	Length of day, 7 hours 53 min. Moon sets, 28 min. past 10, night.
12	Th	7 59 3 49	Ezra vii. 1 John v.	1688, James II. ceased to reign. Moon's first quarter, 37 min. past 8, night.
13	F	8 0 3 49	Ezra viii. 15—36. 2 John.	1832, J. Shoveller (Jamaica) died.
14	S	8 0 3 49	Ezra ix. 3 John.	1842, Robert Haldane died. 1545, Council of Trent opened.
15	Ld	8 1 3 49	Psalms. Psalms.	Saturn near moon, in evening.
16	M	8 2 3 49	Ezra x. 1—17. Rev. i.	Moon rises, 43 min. past 1, afternoon.
17	Tu	8 3 3 49	Neh. i., ii. Rev. ii. 1—7.	Moon sets, 45 min. past 1, morning.
18	W	8 4 3 49	Neh. iv. Rev. ii. 8—17.	Sunday School Union Lessons, Acts xxi. 17—40, Genesis i.
19	Th	8 5 3 50	Neh. v. Rev. ii. 18—29.	Moon sets, 12 min. past 4, morning.
20	F	8 5 3 50	Neh. vi. Rev. iii. 1—12.	Moon rises, 30 min. past 2, afternoon.
21	S	8 6 3 50	Neh. viii. Rev. iii. 13—22.	1836, Dr. Rippon died, æt. 86. Baptist Home Mission Committee.
22	Ld	8 6 3 51	Psalms. Psalms.	Moon sets, 40 min. past 6, morning.
23	M	8 7 3 51	Neh. ix. Rev. iv.	Moon rises, 47 min. past 3, afternoon.
24	Tu	8 7 3 52	Neh. x. 28—39. Rev. v.	Full Moon, 3 min. past 5, morning.
25	W	8 8 3 52	Neh. xii. 22—47. Rev. vi.	Moon rises, 38 min. past 4, afternoon.
26	Th	8 8 3 53	Neh. xiii. Rev. vii.	Moon sets, 54 min. past 8, morning.
27	F	8 8 3 54	Malachi i. Rev. xix.	Moon rises, 39 min. past 5, afternoon.
28	S	8 8 3 55	Malachi ii. Rev. xx. 11—15, xxi. 1—8.	1812, Archibald McLean died, aged 80. Moon rises, 56 min. past 6, evening.
29	Ld	8 9 3 55	Psalms. Psalms.	Sunday School Union Lessons, Acts xxvi., Jeremiah xxvi.
30	M	8 9 3 56	Malachi iii. Rev. xxi. 9—27.	1838, J. Williamson (North Shields) d. æt. 43.
31	Tu	8 9 3 57	Malachi iv. Rev. xxii.	Moon rises, 26 min. past 9, night. Clock after sun 11 seconds. Stepney Committee.

## REVIEWS.

*An Historico-Critical Introduction to the Pentateuch.* By H. A. CH. HAVERNICH, Doctor and Professor of Theology in the University of Königsberg. Translated by Alexander Thompson, A.M. Edinburgh : T. and T. Clark. 1850. 8vo., pp. 450.

WE regret that our notice of this work has been so long deferred. Our apology must be in terms of reference to Lord Bacon's classification of books, some of which are "to be tasted, others to be swallowed, and some few to be chewed and digested;" and this is one of those that require the longer process. There are books which might be said to melt in the mouth, but not so this. The subject also is one of the gravest interest, and we think we see a cloud rising in the horizon which augurs its becoming increasingly so. Infidels have been in all ages, but it is a peculiarity of our own time to have to register the appearance of a class of men professing a regard for Christianity itself, whilst denying to it any genuine historical basis. A species of inquiry which first under Wolf and Heyne assailed the antiquity and genuineness of the Homeric writings, and which in its application to profane literature has obtained in Germany itself the very appropriate title of "The Destructive Criticism," has now for many years past, as all our readers know, been fearlessly brought to bear upon the oracles of God. The results are such as these. Simple prophecy is impossible; everything in scripture of this kind is therefore *post eventum*. The history of the ark cannot be true, says De Wette, because Noah could not have foreseen the deluge. Such passages as Isaiah ix. 6, "Unto us a Son is born," &c., or such

as the entire 53rd of Isaiah, which orthodox Christians have no hesitation in referring to the Redeemer's sufferings and triumph, are to be assigned, the former to Hezekiah, the latter to the experiences of the Jewish people at large, or specially of the series of their prophets. The tenth commandment could not have been given by Moses, says Vatke, "for that the criminal desire after the property of others should have been forbidden appears to us improbable; the place of this commandment might more probably have been occupied by a prohibition against eating raw flesh." The 45th Psalm, says Lengerke, is an epithalamium on the marriage of Ahab and Jezebel. No wonder that in the view of such interpreters the Pentateuch was not written by Moses. It is true that the work itself testifies to Moses as the writer; that without any such internal attestation we accept Caesar's Commentaries as written by him on the faith of uniform tradition; that if we ever place confidence in united invariable consent throughout a nation's literature respecting the authorship of its first production, we have it here alike from prophets and profane historians. It was recognized as the work of Moses by all the New Testament writers and by our Lord himself; but then *His aims were not critical*. At one time there was external reason alleged also why it could not have been written by Moses. Some in the van more venturesome than the rest came forward to say the art of writing was not then in use. But this is acknowledged to be an error. Even Ewald himself, a chief captain in this army of Diabolian doubters

which has made such fearful havoc in the Mansoul of Germany, interposes now to say, "So much is beyond mistake, that the art of writing was a privilege enjoyed by the Shemitish nations a long time before Moses made his appearance in history." And Lengerke, already mentioned, referring to the name of Kirjath Sepher (town of books), says, "It seems historically to follow from this ancient name that the use of writing among the inhabitants of the land took its rise in very ancient times before the exodus of the Israelites from Egypt." The denial falls back again, therefore, on the purely internal grounds.

But if Moses was not the author, when did it originate and where? Here there is some discord among the assailants, who can better agree to destroy than to build. But the prevailing theory is of this kind. In 2 Chron. xxxiv. we read that Hilkiab the priest, in the time of Josiah's reformation, found in the temple the book of the law of the Lord given by Moses: therefore no doubt that was when the pretended books of Moses were forged. It is of no avail to reply that this is not exactly what the history says, or that the very same record from which we learn this equally affirms the existence of the Pentateuch at a period three hundred years earlier, viz., in the 17th chapter, where we read that Jehoshaphat sent priests, and they taught in Judah, and had the book of the law of the Lord with them. But it is so incredible, say these men, that if such a book had existed it should ever become lost! To this the answer is, that so far from being an impossible occurrence we have only to read the religious history of France during the latter part of the last century to find its counterpart under conditions far more extraordinary. "In less than an eighth part of the time," says Stuart, "in which idolatry

prevailed under Manasseh and Amon, France had succeeded so entirely in obliterating all traces of the scriptures in and about Paris, numerous as bibles were in that city before, that for many weeks the Committee of the Bible Society could not find a single copy from which to print a new edition." In this case on the contrary we have to do with a book which confessedly was never circulated and might easily pass into oblivion when synagogues were not yet in existence—a book which was only required to be read once in seven years at seasons when the entire nation was to go up to Jerusalem to hear it, in an age of equally lax morals, and incomparably denser ignorance and less inquiry; and so far from any concerted plan or mutual understanding between the king and the chief priest for its surreptitious introduction, or what has been hypocritically termed a "justifiable artifice," to account for the appearance of a book hitherto unknown, we find the pious and youthful monarch rending his clothes because of the wrath of the Lord and the denunciations against idolatry therein contained, and with all around him, priests and people, indicating in every way that they were aware of the existence of the venerable volume but had never seen it before.

There have not lacked some signal warnings of the danger of determining the age of literary monuments on simply internal grounds. If any one could be reckoned upon as skilful in the detective criticism of ancient border poetry it was Sir Walter Scott, and yet how completely he was deceived in the case of Mr. Surtees, so as not merely to insert part of his imitative ballad in the text of Marmion, but to describe its antiquarian character in the notes, is sufficiently well known. A still more amusing illustration has been furnished in Germany, where Reinhold, in the publication of his *Amber Witch* as a



tale of the olden time, has so completely imposed upon these very illuminati—the Tübinger reviewers themselves—who, unsuspecting of the hoax, and credulous enough when there are no claims of God or of holiness to be urged upon them, gravely apply their critical rule and compasses, and then proceed to announce to the world what a marvellous relic they have found. It is superfluous to detail how Gesenius was repeatedly victimized in the face of all Europe; first, in the case of the pretended Phœnician inscription, and then of Sanchaniathon, through the same exclusive reliance on such internal evidences. On the other hand, internal evidence of a different character there is, which such critics are totally incapable of appreciating. It would be in vain to suggest to them that the spirit of the Pentateuch is its own voucher. In its sublime isolation, far above all surrounding heathenism, not in moral purity alone or chiefly, but in the whole conception of Jehovah and of the glory due to his holy name, which, we are bold to say, will ever be felt not the less but the more we come fresh from the contact of that heathenism and the deeper the draught we have taken of it; to us it comes bearing its own credentials, more commanding than if an angel were to hand it down from the sky. Whoever does not feel that the spirit of the Pentateuch is itself the greatest of miracles is utterly disqualified by that one fact for any right judgment on the matter.

"The work of which the present volume is a translation," we are told in the preface, "is a portion of a larger work, entitled '*Handbuch der Historisch-Kritischen Einleitung in das Alte Testament*,' a Manual of Historico-Critical Introduction to the Old Testament;" and forms the first part of the special introduction. It is the publisher's intention to bring out in the latter

part of this year a translation of that division of the above work which relates to the General Introduction to the Old Testament, including in one volume the discussion of such topics as the formation of the canon of the Old Testament, the history of the Hebrew language, the ancient versions, &c.

Whoever is acquainted with other of Hävernich's writings will be prepared to expect in this the same rare union of searching analysis with serious, earnest piety. Not proposing so wide and discursive a range as Hengstenberg, but addressing himself almost entirely to the internal condition and character of the Pentateuch, he sends a more sifting, penetrating glance through the mutual relations of parts, and lays bare those finer threads of connective thought which are apt to escape a broader survey. Having discussed some needful preliminary matter, and remarked that "whilst elsewhere we discover only an undefined seeking of man after God, here God seeks after man," he lays down as the principle upon which alone the inquiry can be brought to a righteous issue, the clear comprehension of the idea of the theocracy; pointing out also the remarkable peculiarity of this history, that "the times when it becomes silent or defective, are invariably just when the theocratic idea recedes into the background." Having further investigated both the fragment and the document—hypothesis—to prove the inadequacy of our criteria for separating the supposed originals, he commences from the 90th page a more regular scrutiny, and patiently following up the objectors step by step, from the beginning of Genesis to the end of Deuteronomy, he beautifully brings out into clearest manifestation the internal unity of the whole. We had marked down several passages for citation but our limits forbid, and instead of this will content ourselves with briefly indicating

a few of the more prominent points in the path through Genesis which may give a general notion of his cast of thought.

First, on the creation. He points out clearly the historical originality of the idea of creation as distinct from the eternity of matter and from the pantheistic fancy of emanation, one or other of which doctrines has lain at the root of all the heathen cosmogonies. "To the idea of a creation out of nothing no ancient cosmogony has ever risen." The appropriation of foreign myths by the Greeks into their mythology is a widely different thing, by virtue of the internal unity of heathenism with itself, from the transference of such myths into the theocratic system, the fundamental idea of which is in direct opposition to it.

On Melchisedec. After quoting the striking observations of Creutzer, "None of those forms of the old world are to be found more grandly and purely preserved. The Greek fictions are far inferior to him. Simple, calm, and great does the priestly king of the divine history come before us and depart,"—he proceeds to remark how unlikely the fiction of such a portrait; "Could a later theocrat represent an object in such a way from his own invention? That combination of priestly and kingly dignity was something not at all given or founded in theocratic relations; hence the later Psalmist when wishing to represent in prediction such a combination, is obliged to go back to that extra-theocratic historical circumstance, Psalm cx. 4." How unlikely his being depicted as receiving the homage of Abraham, who should be the hero of the work if it were the forgery of Jews of after-times desirous of magnifying themselves through their fathers.

On Abraham. He sets forth the mutual relations of confidence and love on which "Jehovah associates with him

as one friend with another, as the most tender father with his dearest child; contrasting this with the subsequent standing-point of the Jews defined by the words, "Draw not nigh hither;" so illustrating the parenthetical character of the whole legal dispensation referred to in Gal. ii. 19, &c. The angels condescending to be entertained by him as guests, and to partake of food, and refusing in the time of Manohah, is explained as an illustration of the same principle.

Joseph's history is shown to be remarkable for the intimate acquaintance of the writer with Egyptian manners and institutions, which oozes out, evidently without the intention of the writer, in many instances.

Finally, the prophetic benedictions of the 48th chapter are in a style of poetry quite different from that of David's age, belong to a less cultivated form, and "cannot for a moment be placed in the same category with such compositions as Exodus xv. and Judges v., which are subject to more formal rules, and are adapted to liturgical objects." This composition also forms the basis on which the Mosaic benedictions are founded. The sections on Genesis conclude by noticing the exactness of the picture of Egyptian manners in Jacob's embalming and funeral. We are very far from having given in these brief notices any map of the country through which our author travels, but only profess to have indicated some four or five stations on the route; nor have we selected Genesis as being the most interesting; on the contrary, as the history advances onwards, to use his own expression, the region of analysis becomes more extensive; and if the attacks are more zealous, yet criticism gains more certain positions.

The last part of the volume is devoted to the history of the Pentateuch, and to testimonies from Moses' time down-

wards through the series of the prophets, and concluding with those of the New Testament writers.

There is nothing more difficult than steadily to encounter this kind of desultory and irregular warfare on the part of antagonists who occupy no assignable position, nor are anxious for the maintenance of any self-consistent theory: often assigning, indeed, for their determined unbelief the most opposite and inconsistent reasons, as when De Wette objects to Jacob's dream of the ladder, that it is too "beautifully ingenious," "clever," and "philosophical for that early time," whilst Hartmann, on the contrary, denounces the whole conception as "utterly unworthy." The late Königsberg professor had to contend with adversaries who betrayed too obviously to be mistaken, in all their shifts and turns that the real source of their opposition arose, not from fair critical inquiry, but from a theological bias for which scarce any absurdity was too flagrant, or blasphemy too awful, and he has addressed himself thoughtfully and seriously to his work. The objection so often taken against the theological writings of our German neighbours, that they give no satisfaction, but merely build up huge piles of oscillating and unsettled argument, which like the rocking-stones of our own country may serve for monuments of prodigious power on the part of their authors, but the practical utility of which would be hard to divine, has no bearing on Hävernicks. Intensely in earnest, as one who believes that the highest interests are imperilled, it is with him no mere mental exercise nor feat of arms. Those who wish only for a general acquaintance with the merits of the question, or have but little leisure at command, may find perhaps what is more appropriate to their requirements in Stuart's *Critical History of the Canon*; but such as are disposed to investigate

more thoroughly, and trace beneath the surface the "joints and bands" of internal organic unity through the five books of Moses, will find themselves amply repaid both in instruction and in pleasure.

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*The State and Prospects of Jamaica: with appended Remarks on its Advantages for the Cure of Pulmonary Diseases, and Suggestions to Invalids and others going to that Colony. By the Rev. DAVID KING, LL.D., Glasgow. London: Johnstone and Hunter. 1850. 16mo., pp. 235.*

*The Wesleyan-Methodist Missions, in Jamaica and Honduras, Delineated: containing a Description of the Principal Stations, &c. By the Rev. PETER SAMUEL, Twelve Years a Missionary in Jamaica. London: Partridge and Oakey. 1850. 8vo., pp. 320.*

WE are much indebted to Dr. King for the lucid statement of his observations, made during a recent visit to Jamaica for the recovery of his health, presented in the small and unpretending volume before us. It is a timely publication, and with an exception presently to be noted, well adapted to answer the anxious inquiries of those Christian bodies which have so long been interested in the welfare, both spiritual and temporal, of Jamaica.

Emancipation was the right of the enslaved negro. It was sought on the high grounds of principle and morality. Whatever its result, it would still have been a just claim on his part, and the duty of the British legislature to grant it. But the results of freedom were not anticipated without anxiety. No one could expect that the character of the enfranchised slave would undergo no change. Bondage and freedom are soils too different in quality for their products not to be dissimilar. It could not however be foreseen how long the mischievous habits engendered by



centuries of oppression might continue to flourish, or how far they would endanger the success of emancipation. Men having the largest faith in human nature could not but feel some misgivings, lest freedom should suffer in the estimation of mankind, and be made to bear the stigma of a failure that might justly lie at the door of its dark and malignant enemies.

Twelve years have now passed away since the day on which "civil, religious, and universal freedom" dawned upon Jamaica. They have been years of trial. The severest tests have been applied, and the results of freedom worked out amid every disadvantage. The hostility of the planter to the free labourers was early and unequivocally shown; oppressive laws were imposed; unrighteous exactions were attempted; competition against free labour was brought into play by the importation of coolies; and finally the island has been thrown into the gloomy depths of commercial distress by the legislation of the English parliament. Yet, the result has justified the act of emancipation, and dispelled every fear. We affirm it deliberately and thoughtfully, that that righteous deed has been and is triumphantly vindicated by the present state of the negro population. Although there is much to grieve, and to incite to philanthropic effort, in the existence of many deplorable evils, yet, as a measure of justice to a grossly injured people, the negroes of Jamaica have proved themselves worthy and fit to enjoy the liberty that had been unrighteously withheld.

It was necessarily incident to so great a change as that from slavery to freedom, that a change corresponding more or less in extent should take place in the negro character. Some habits would vanish, others would be formed, while some would be intensified. It is, however, pleasant to find that a

peaceable and acquiescent disposition still favourably marks the character of the negro. The constabulary and military force of the island is very small. Deeds of violence are exceedingly rare. Said one of negro blood at a great meeting held lately in Kingston:—"We are willing to be loyal and good subjects; but while we are so, we feel that the parent government has its duties also. We have never been a rebellious, but a loyal people: and our records establish the fact." Through all the trying period which followed emancipation, while the wages of labour were unsettled, and the local legislature was inflicting enormous fiscal wrongs upon the people, they never sought redress otherwise than by legal and constitutional means, or advanced claims that were not their right and their due.

Favourable testimony is also borne by Dr. King to their habits of industry. The indolence natural to tropical climes seldom, he says, degenerates into absolute idleness. Few negroes refuse to work and prefer to beg rather than dig. *Not one instance occurred to the doctor of a negro approaching him as a mendicant, or asking alms: while the coolies run about in great numbers asking charity.*

It is further evident that there is no disparity of intellectual power between the negro children and the white. Indeed we have it on the highest authority, that of ministers labouring in the island, that with slavery is departing the low forehead, the flat nose, the thick lip and the animal features which characterized the race in the days of bondage. Their emotions and tender susceptibilities are as active as ever. Civility and courteousness mark their intercourse with each other, and to the stranger they evince the greatest anxiety to oblige. So far as this carried, that on one occasion a negro pulled down a part of his wall, on the instant, to give Dr. King a more easy access to

the place he was desirous to reach.

A very considerable degree of taste too is evident in the building and adornment of their cottages; and in their domestic arrangements there is comfort and care. They display often a most commendable desire to educate their children. Nor must we overlook the fact, that with every drawback, the religious character is sustained by multitudes among them with honour and consistency. More than half the members of churches are connected with temperance societies, and many more act on the principle. Indulgence in intoxicating drinks is not one of the faults of the negroes of Jamaica.

Yet the negro character has its blemishes. Of the seven mentioned by Dr. King, six would appear to be the natural concomitants of slavery: and the remaining one was not so apparent in that condition, because of the singular relation in which the negro stood to the missionary. The blemishes referred to are licentiousness, theft, duplicity, levity, incapacity for rule, indifference to medical aid for the sick, and greed. It is a rare thing, says Dr. King, to hear a white person speak otherwise than in deploring terms of the mass of the community; and his own estimate of the negro character, collectively regarded, is far from being high. Yet in all these respects it does not appear that matters are worse than in the time of slavery. Our own private information would lead us to the directly opposite conclusion. The marriage relation is greatly more respected than it ever was. Licentiousness is as much a characteristic of the white as of the black in Jamaica, and owes by far the greater portion of its existence to the vile concubinage favoured and practised by the former. It revelled in slavery, and is still encouraged by the example of numbers of the white inhabitants.

Theft, says Dr. King, is a general

matter of complaint. Yet there are no forcible depredations. Stealing as practised in Great Britain is so seldom known that a stranger is apt to regard the negro population as singularly honest. Luggage may be exposed, doors may be without locks, boxes and bags may be strewed about in the streets and outhouses, no watchman may be at hand to protect, and yet thieving is almost unknown! But it seems the negroes pilfer from provision grounds, lay waste cultivated gardens, and show themselves sharp hands at a bargain.

“The relation of these practices to slavery is not hard to be discovered. When the negro had been himself stolen, when he had been robbed of the rights of a man and a citizen, he naturally considered himself entitled to reparation, and reckoned all that he could take from his oppressors as poorly remunerating him for what he had lost. He did not think that he was stealing from them, but only, in the form of an imperfect equivalent, taking possession of his own.

“That such was the origin of the systematic thieving practised by the negroes, is rendered probable by various circumstances, and especially by the discriminating character of their larceny. Absolute dishonesty would make no such distinctions. A person simply bent on rapine would apply his hands wherever he could fill them. When the rights of property are respected in the case of fellow servants, and violated only on the estates of employers, there must be the perversion of some principle, rather than a destitution of all principle in the minds of the delinquents.”—p. 53.

Dr. King's explanation we receive as only in part true. These practices were doubtless of frequent occurrence under slavery. Men who were themselves stolen could have very little respect for the property of him who stole or unrighteously held them. Nay, were they not improving their owner's property by fattening themselves on the products of his provision grounds? Thus a feeling has sprung up that the white man is fair game, and certainly the conduct of the planters

since emancipation has been such as to excite the people to acts of fraudulent reciprocity. There is, however, prevalent among them the feeling that to the emancipated negro belongs in particular the right of cultivating the soil. Its products should be the fruit of *his* toil, and the white man *ought* as a matter of duty to purchase of him. He pilfers and devastates, not so much for his own personal advantage, as to compel the white inhabitants to purchase the fruits he has raised, and to mark his claim upon the land. The abstinence from all other kinds of pilfering shows that it originates not in a thievish disposition, but from social causes sufficient to account for its existence.

We must confess that we are not much surprised that a degree of "greed" has manifested itself, which the profuse liberality of the negro during the latter years of slavery hardly prepared us to expect. Then the money poured largely and liberally into the missionary's treasury. But the negro had no other use for it. If he laid it out upon himself or family he reaped no benefit. All the advantage was his master's. But the missionary applied it to purposes from which he gathered largely, in the sympathy, encouragement, consolation, and salvation it brought to him. Besides, the gifts to the missionary were working out his emancipation. But freedom gained, personal wants of every kind sprang up which under slavery the master had supplied. Land was to be purchased, houses built, clothes obtained, children educated, and every social and relative want provided for by labour, diligence, and industry. Thus money has become an object of special pursuit, because of the social advantages it confers. That the sacred cause of religion should somewhat suffer thereby was inevitable.

And this leads us without further

delay to speak of the state of religion in Jamaica. On this part of Dr. King's book we have experienced something like disappointment. Actuated doubtless by a laudable desire not to offend, and by a yet more commendable motive, that of shrouding under the veil of friendship many painful facts of personal suffering, he has failed to give that distinct impression of the actual state of religion and piety we desire to obtain. General statements are advanced and testimonies produced affirming the spiritual declension of the churches to be such as to awaken the greatest alarm, exciting the saddest reflections and most melancholy forebodings.

Notwithstanding the return to this country of several missionaries, the death of others, and the asserted unwillingness of the people to support their pastors, it appears that there is not any very important lack of religious instruction. From a letter addressed by the Rev. B. Millard of St. Ann's Bay, in July of this year, to the editor of the "St. Ann's Bay Enterprise," with a sight of which we have been kindly favoured, we learn that there are in the island 85 episcopal and 194 non-conformist places of worship, and this be it remembered among a population not exceeding 400,000 souls in number. That, "if every one of the two-thirds of the inhabitants able, were to attend a place of worship, *there would be one preacher to every 916 hearers.*" He further adds, that "when speaking of the religious agency brought to bear on the people, we surely should not forget the deacons, leaders, and sabbath school teachers, not fewer than *two thousand five hundred*, a great number of whom labour daily and faithfully to warn men to flee from the wrath to come." There is clearly no deficiency in the means of grace; Jamaica is better supplied than even England itself.



Yet undeniably there is cause for complaint and apprehension. Dr. King quotes the following from a speech of our esteemed brother Oughton of Kingston:—

“Another proof of social advancement in a country, is the prosperous condition of its educational and religious institutions; but what a mournful picture, in this respect, does our island now present! Within the present year the Wesleyan Society have been compelled to abandon no fewer than twenty of their schools. The society to which I belong have been reduced to the same sad alternative. And we are not alone; ours have been but types of other religious bodies. Chapels also have been closed, and ministers, ruined and broken-hearted, have been compelled to leave these shores and return to their native land.”

It is further said, the negroes are disinclined to make liberal contributions for religious purposes, and to support their pastors; connexion with the church is less valued than it was; discipline is more called for than formerly; professing Christians maintain a friendly intimacy with persons of a dissolute character; devotional meetings are badly attended; relish for reading has diminished, and the pupils in attendance at schools decline in numbers, the parents grudging or positively refusing to pay the smallest fee for the instruction of their offspring.

All this and more is affirmed on the testimony of men of every religious denomination. The grievous picture is not characteristic of one body: and therefore referable to some special circumstances affecting but a small portion of the people, or to the modes of religious instruction adopted by one church in particular. The complaints come from missionaries still supported by societies at home, as well as from those who rely for their support on the gifts of the people.

To what then is this general declension attributable? Dr. King assigns three causes. We will give them in

p&gt;reverse order. 1. To the retirement of missionaries. 2. To the deaths of missionaries. These causes must not be underrated. The effect has been in some cases to break up altogether the churches, and in others to constrain the supply of more congregations than one man is capable of fairly accomplishing; or in other words to the use of pluralities:—in all to remove the people from that close pastoral supervision their novel condition has rendered more requisite than before. These two causes have operated most powerfully on the former stations of the Baptist Missionary Society. The separation of the churches from the society in 1842, alike removed them from pecuniary aid, and the supply of new pastors for those places made vacant by retirement or death. For ourselves we have no misgivings on the propriety of that measure. The unforeseen difficulties of the country, had they occurred earlier, might have delayed but could not long have deferred the step. Jamaica has long ceased to be a missionary field. A country so largely evangelized, as the facts above stated prove Jamaica to be has no longer the claim which it is the duty and object of a missionary society to meet. Other lands await the message of salvation. Myriads on myriads are perishing for lack of knowledge, while these thousands are abundantly fed. The motto of a missionary society is “Onward,”—“Go,”—“Go into all the world.” Its work is done when the means of salvation have been put within the reach of all. Other agencies must be called into play to give permanence and stability to the work. The churches did right to ask, the society to give, independence, and we trust there will be no interference with the working out of the churches’ privilege and duty.

The third cause of declension given by Dr. King is thus carefully expressed, “As the epoch of emancipation retires

into the past, missionaries, though equally faithful, are not equally influential." This we believe to be the principal reason, the main source of all the mournful complaints that reach our ears. Let us hear Dr. King further on this important point.

"During the time of slavery, a planter or magistrate was usually regarded with suspicion or aversion by the slaves, while they looked to the missionary as their friend and benefactor. When the act of emancipation was passed they gave the credit of it to their teachers, who had so energetically represented their grievances and demanded their rights. The joys of the occasion being thus traced to spiritual instructors were consequently invested with a character of sacredness, and the torrent of grateful emotion appropriately flowed in religious channels. Was not this ardour devout? Was not the eagerness of the people to be enrolled as members of churches, and to frequent prayer-meetings, confirmatory of its devotional character? and might not the missionaries, with confidence and satisfaction extend to such applicants the seals of the covenant? So the most discreet teachers thought, and the reports they sent home were swelled with tidings of conversions and baptisms. But that period has passed away: so have its conventional impulses; and the spiritual-mindedness with which it was believed to have been allied, has proved itself to have been, in too many instances, an ephemeral excitement. The present negroes were not slaves, or they have been so long free that they have grown familiar with emancipation, and are not easily stirred by the consideration of it to any special thankfulness or activity. Their existing condition has become in their eyes to be a thing of course, and a missionary must take them as he finds them, and draw but sparingly on the past in his endeavours to amend them."—*pp.* 100—102.

So far we perfectly agree with our author. But we are not inclined to confine our view of the causes of declension to so narrow a compass. Is it not probable that *some* causes for it may be found in the missionaries themselves? Is it likely that all the fault lies on one side? We think not, and should have been more satisfied with Dr. King's book had it contained his researches in this direction.

Is it not just possible that the missionaries may have presumed too far on the liberality of their people? and may not liabilities have been incurred in the ardour of success and prosperity, which the churches are now disinclined to meet, because of their apparent needlessness and extravagant cost?

May not men, who in the days of the negro's exuberant gratitude were passable as preachers, be now found wanting, in the calm judgment of the free agent, in the most important element of ministerial character—effectiveness? Are such men likely to be sustained, when the only claim they have on their flocks is the value of their instructions, and their fitness for their work?

Are we not at liberty to suppose that certain ecclesiastical practices, very useful in the enslaved condition of the people, have become effete, and even mischievous in the altered position of the parties?

Is it not accordant with experience to imagine that the old relations subsisting between the missionary and his flock, *have not been adjusted* with that facility and promptness the altered circumstances of each required?

On these and other allied topics additional information is desirable. Dr. King's informants appear to have been throughout of the ministerial class. In adverting to this we by no means intend to suggest that they have intentionally or wittingly misled their visitor; but they naturally gave him a representation of the state of things as it appeared *from their own point of view*. We should like to know also how intelligent negroes regard the change, and learn the views they entertain of the state of affairs around them. Might we not perchance from some of these hear a little of the vices of the whites? Would they have nothing to say respecting the conduct and tem-

per of their rulers and guides, both secular and religious? Would they speak as tenderly, as Dr. King does, of episcopalianism?

We confess that we regard with suspicion those startling statements, which have during the last few years, been rife, of a marked deterioration both in the piety and morals of the negroes of Jamaica. They are one sided. In some cases we know them to have proceeded from men who would have failed anywhere, and whose judgments have been sharpened by disappointment. If exaggeration somewhat tinged the accounts of negro converts in former days, and pictured in too glowing colours their preparedness for the enjoyment of the privileges of free and independent citizens, we fear that those who now complain the loudest of shattered hopes and frightful declension from godliness and honesty, rush to an opposite and as unjustifiable extreme. We do not believe that the past manifestations of feeling were delusive to anything like the extent some now affirm. Circumstances of the most trying kind have indeed baffled our calculations and our hopes, uncontrollable events have arisen to cast unexpected obstacles in the upward course of civilization and piety, passions and wants have been awakened which lay dormant in the time of slavery, and motives brought into action to which the negro had been a stranger till freedom dawned upon him, and shall there be no account taken of these things in estimating the present features of his character? Must we throw the entire responsibility of failure, real or supposed, upon the emancipated slave? There is no cause

for despair. Civilization and piety will yet spread their benign and downy wings over these once enslaved children of Ham, and Jamaica will remain a monument of England's ardent sympathy for the slave, and of the zeal and affection for souls of the churches of Jesus Christ. The truth and the right are immortal.

Our remarks, chiefly suggested by the work of Dr. King, have extended so far as to preclude any lengthened notice of the production of the Wesleyan missionary. We regret this the less, since it contributes nothing to a better understanding of the questions that have occupied our attention. As a history of the methodist mission in Jamaica, profusely illustrated as it is with drawings of Wesleyan chapels, it has much local and personal interest to members of that communion; but it is singularly devoid of reference to matters of higher, more permanent, and general interest. It is, however, marked by a Christian spirit, and speaks kindly and well of the labours and sufferings of missionaries of other bodies, whenever the author is led to mention them.

Dr. King's work we earnestly recommend to the thoughtful perusal of our readers. In addition to the subjects already indicated, there is a valuable section on the "Distress of Jamaica," in which the political and economical causes of its commercial difficulties are pointed out, and remedies for them proposed. Our space forbids their discussion: but we hope that all interested in Jamaica will make themselves acquainted with our author's remarks and suggestions.



## BRIEF NOTICES.

*On the Divine Inspiration of the Scriptures. A Lecture delivered at the Chapel of Stepney College, on the Opening of the Session. September 18, 1850. With Notes. By JOHN HOWARD HINTON, M.A. London. 18mo., pp. 88. Price One Shilling.*

In this lecture, Mr. Hinton exposes very ably, we think, the defective notions of inspiration entertained by Akerman, Morell, and Davidson. He then argues in favour of a theory, differing in some measure from that of any predecessor, or at least, differently expressed. It is briefly this: "No portion of the inspired writings can be regarded as resulting from less than a *communication of divine wisdom*."—"It is only for a part of the bible, however, that the idea of inspiration as consisting in a communication of divine wisdom is sufficient; the *communication of divine knowledge*, or a process of divine revelation, must, to a great extent, have been included."—"There are yet portions of the sacred volume which imply both more than a communication of wisdom, and more than a communication of knowledge; they necessitate the supposition of a process, which I know not how to call by any better name than that of divine indwelling, or possession." They who heard Mr. Hinton's lecture with pleasure will find that he has greatly improved its value by the addition of thirty pages of Notes.

"*It is Written:*" or, every Word and Expression contained in the Scriptures proved to be from God. From the French of Professor Gausсен. London: S. Bagster and Sons. 12mo., pp. 231.

This, the third, is a cheaper English edition of Professor Gausсен's work than the second, and, it should be carefully observed, is materially abridged. Some parts of the text, and most of the notes, are omitted. Contemporaneously with its reception, we find in Evangelical Christendom a letter from the estimable author, intended to rectify a misconception of his sentiments in this country which have been occasioned by the previous editions. Some persons, he complains, not only attribute to him a certain system concerning divine inspiration, when he does not admit one, but further impute to him, among all the theories hitherto imagined, that to which perhaps he should feel the greatest repugnance, "but which they have been pleased to term 'Dr. Gausсен's system of dictation,' at the same time designating it as a *carnal or mechanical system*." After an explanation of considerable length, he concedes that if he published a new edition of his book, he should avoid the employment of the verb to *dictate*, and make some other alterations; and he concludes by saying, "In one word, sir, in these days of trial, I would invite all the friends of the word of God in England firmly

to maintain the great fact of the plenary inspiration of the scriptures, while abstaining from hypotheses touching its mode; to contemplate this work of God in its result, I mean the bible, rather than in the secret impressions of men of God; and to leave to rationalistic doctors vain speculations concerning the mysterious and powerful operation of the Holy Spirit by whom these men of God were inspired to write."

*Practical Suggestions, affectionately submitted to the Churches of Christ. London: B. L. Green. 18mo., pp. 37.*

In a tour through a part of the west of England, recently made by Mr. Stovel of Prescot Street and Mr. Freeman formerly of Milbank, their minds were impressed with considerations relating to spiritual depression in the churches. In this pamphlet they have given utterance to their thoughts respecting the causes of prevailing evils and the means which should be employed for their removal. They ask, Could not every member of the church, by earnest prayer for divine direction, consider and search out whatever in his own habits may be found hostile to the communications of divine love and the experimental operations of divine power? Might not our treatment of offences be made to conform with more exactness to divine law? Might not a greater use of Christian fellowship and discipline be made for edification, or spiritual improvement? Might not the administration of our Lord's supper be made of greater use to the churches? Might not our interpretation and observance of the Saviour's laws relating to his government and the service of his people admit at the present time of serious revision? They suggest also that the individual and personal nature of faith in Christ, requires a clearer exposition, and a more practical observance in our churches. The whole pamphlet will repay perusal, and some parts of it, we think, will be found very suitable to be read at prayer meetings.

*The Romish Hierarchy in England. A Sermon preached at Devonshire Square Chapel, London, on the 3rd November, 1850. By the Rev. JOHN HOWARD HINTON, M.A. London. 16mo., pp. 30. Price 3d.*

Mr. Hinton has preached and published this discourse under the impression that much more importance is attached by the English public at large, including many dissenters, to the recent measures of the papal court than they deserve. It may be so; and it may be that we are of the number, but we cannot receive his assurances of the trivial character of the movement with ready faith. We agree with him perfectly however in the counsels that he offers, respecting coolness, and careful adherence

to our own principles. It is unquestionably true that "however deeply the spread of Romanism may be to be deplored, the religious activity of Romanists cannot be coerced;"—that "the principle which brings freedom to them is the same which brings freedom to ourselves; and that if we should unhappily lend ourselves to legislation against the religious liberties of Romanists, we should in the next session of parliament deserve to lose our own." It is but just to Mr. Hinton to add that while he interposes these cautions, he speaks unmistakably respecting Romanism as "the most corrupt and pernicious of all ecclesiastical systems," adding, "Among all the calamities that may be conceived of as happening to our country, I know of none so great as would be constituted by the prevalence of popery."

*Sacramental Religion Subversive of Vital Christianity. Two Sermons preached at Bloomsbury Chapel, on Sunday, November 3, 1850. By the Rev. WILLIAM BROCK.* London: H. K. Lewis, 15, Gower Street, North. 8vo., pp. 51.

The design of these discourses is to show, by citations from the Oxford tracts and other church of England publications, the prevalence of sentiments respecting baptism and the Lord's supper which are destructive in their nature and tendencies. Sacramental religion, Mr. Brock observes, "by whomsoever promulgated, is the chiefest and the choicest weapon of Rome. Let it once get what it aims to get, and you may bid a long adieu to the verities of religion, to the honesties of the body politic, to the purities of the social circle, to the activities of the human intellect, and to the charities of domestic life. The downward process will go on until the nunnery will rob our households of their loveliness, the inquisition will hold our lives at its mercy, the confessional will cut off our intercourse with God."

*Discourses on Holy Scripture, with Notes and Illustrations. By JOHN KELLY, Minister of Crescent Chapel, Everton, Liverpool.* London: Snow. 12mo., pp. 304.

These discourses were delivered in the ordinary course of the author's ministry. The first four embrace the canon of the Old and New Testament, and the important topic of inspiration, while the last four are directed to the manner in which the word of God should be received, and may be made of the greatest benefit to us. They are excellent specimens of the judicious and practical manner in which such subjects may be brought under the notice of our congregations. We doubt not that they will prove acceptable, in their present form, to a much larger class than those to whom they are dedicated.

*"Things to Come," practically inquired into. By the Rev. CHRISTOPHER BOWEN, M.A., Incumbent of St. Mary's, Southwark.* Bath: Pinns. London: Nisbet and Co. pp. 57.

This work consists of three lectures on the

Kingdom of our Lord Jesus Christ; the Coming of Jesus and the First Resurrection; and, The General Resurrection, and Last Judgment; written for, and delivered to his own congregation, as the author informs us during the "Advent season" of last year. The lecturer writes like a pious and earnest man, but from his views on the *personal* reign of Christ, and on some other topics treated of in this volume we entirely dissent, and are free to confess that we cannot "discern in many of the leading historical, typical, and parabolic narratives, the signs and tokens of the future day of Christ," as he expects it; nor in the passages which he cites as confirmatory of his views on these subjects.

*Christianity in harmony with Man's Nature Present and Progressive. Seven Lectures preached in Gallowtree-gate Chapel, Leicester, in the Winter months of 1850. By the Rev. G. LEGGE, LL.D.* London: John Snow. pp. 167.

The design of Dr. Legge in these lectures may, perhaps, be best expressed in his own words. "If Christianity be a divine thing," he says, "not an invention of human genius," but the gift of God, not an evolution of human wisdom, but a revelation of Heaven, then it must be divinely appropriate to our attributes and our condition. Its truths must be such as easily to lay hold on our minds and hearts; such as manifestly to improve our spirits and estate, and this is what I propose to submit to your consideration in a short series of discourses. As man is an intellectual, an imaginative, a moral, a social, a progressive being, I would show you that Christianity is in harmony with our intellect, our imagination, our conscience, our sensibility, and our ambition; it is co-extensive with our whole nature, and aims at nothing less than our perfection." These topics are treated in a powerful and eloquent manner. Vigour of thought, energy of diction, and earnestness of application characterize these lectures. We cordially commend to our readers generally, and to intelligent young men especially, the careful perusal of this volume as one well adapted to brace their intellect and improve their heart.

*The Mercy Seat: Thoughts suggested by the Lord's Prayer. By GARDINER SPRING, D.D., Pastor of Brick Presbyterian Church in the City of New York.* Edinburgh. T. and T. Clark. 32mo., pp. 222.

We commend this volume to the notice of our readers. It consists of fifteen essays more or less immediately connected with what is usually called the Lord's Prayer. The style is interesting, the spirit devout and catholic, and the thoughts presented are evangelical, practical, and suggestive.

*The Mercy Seat: Thoughts suggested by the Lord's Prayer. By GARDINER SPRING, D.D. With Illustrations of the Nature and Efficacy of Prayer.* Glasgow: Collins. pp. 312.

This is the same work as the foregoing, but between sixty and seventy pages of anecdotes are

appended, intended to illustrate the value of prayer. They were collected by the Rev. R. Arvine of New York. Many of them are trite, some worthless, but others very interesting.

*Memoir of John Britt, the Happy Mute; compiled from the Writings, Letters, &c., of Charlotte Elizabeth.* London: Seeleys. 18mo., pp. 138.

Charlotte Elizabeth's intention was to have written a complete memoir of this deaf and dumb boy, but that intention not having been fulfilled, the compiler has collected and put together consecutively all that is said about poor Jack in her various publications and letters. A most touching story is thus presented; which while it shows the kindness and persevering benevolence of Charlotte Elizabeth, strikingly illustrates the goodness and mercy of God to poor Jack, in the development of his mental faculties, the renewal of his heart, his happy life, and peaceful death. It affords strong encouragement to others to sow the good seed beside all waters, in hope of the divine blessing.

*Science Simplified; and Philosophy, Natural and Experimental, made easy.* By Rev. DAVID WILLIAMS, M.A., author of "The Preceptor's Assistant, Composition, Literary and Rhetorical, Simplified," &c. &c. London: W. and T. Piper. 18mo., pp. 150.

This is the first series (a second being already in the press), and contains the following topics:—Animal and Vegetable Physiology—Mechanics—Optics—Astronomy—and Geology. It contains a large quantity of useful and practical knowledge, condensed into a small compass, and presented in a simple and interesting manner; while the plan of question and answer which the author has adopted will tend to increase its utility with the young, for whose use it is especially designed.

*The Imperial Cyclopædia. Dedicated by Permission to Her Majesty. The Cyclopædia of the British Empire. Part IV. Buckland—Carnatic. Part V. Carnew—Cornwall.* London: C. Knight. Imp. 8vo.

Our friends who deliver addresses at missionary meetings may impart to them much interest by a judicious use of such information as this publication affords. We may refer for example to the articles on Ceylon, Colombo, Chittagong, Calcutta, and Canada, now before us: that on Canada extends to five and twenty closely printed and large pages.

*Outlines of Sunday School Addresses, with Introductory remarks on Composition and Delivery.* By JAMES COMPER GRAY. London: B. L. Green. 18mo., pp. 128.

The sixth volume of Mr. Green's excellent Sunday School Library. It will, doubtless, be a very useful help to many teachers, both for exercises in the class and for addresses to the school. The topics are forty-five in number, varied in subject, and simply and judiciously handled.

*The Child's Preacher; or, the Gospel taught to Children in very simple language.* By the Hon. and Rev. W. BARRINGTON, M.A., Rector of West Fuderly, Hants. London: Wertheim and Mackintosh. 16mo., pp. 159.

A very neat attractive volume of a suitable size for children, and convenient for teachers or parents to carry in their pockets. Although the worthy rector inscribes it to the children of West Fuderly, calling them, "The lambs of Christ's flock," there is nothing of tractarianism in the book, and very slight reference to anything connected with the establishment.

*The Foundations of Individual Character, a Lecture delivered in the Gardeners' Hall, Rhynie, on the Evening of Tuesday, May 7th, And in the Infant School-room, Lumsden, on Thursday, May 16, 1850.* By WILLIAM M. COMBIE, author of *Hours of Thought, Moral Agency, &c.* Published at the Request of the Rhynie Mutual Instruction Class. London: Troup and Horn. 16mo., pp. 32. Price 2d.

A valuable addition to the class of works tending to guide our youth to right trains of thought, and conscientious modes of feeling.

*Charles Hamilton; or, Better Rub than Rust.* By GEORGE SARGENT. London: B. L. Green. pp. 115.

An admirable little work; quite worthy of the series to which it belongs. The narrative is deeply interesting, and the lesson which is mainly inculcated is of great importance. This book is one very suitable to put into the hands of youths of from twelve to fifteen years of age, for whose benefit especially it appears to have been written.

*Gregory Krau; or, the Window Shutter.* Translated from the German of Dr. BARTH, by the Rev. Robert Menzies. Edinburgh: Paton and Ritchie. pp. 104.

A pleasing story, designed to illustrate the doctrine of a particular Providence. It is written in a simple style, and is a tale which the young may peruse with interest and profit.

*Florence Arnott; or, Is She Generous?* By AUNT KITTY. London: B. L. Green. pp. 121.

An interesting tale well fitted to exhibit to children the workings of selfishness, and to put them on their guard against its indulgence.

For

Additional

BRIEF NOTICES AND  
RECENT PUBLICATIONS

Approved,

See the last page of the Supplement.



# INTELLIGENCE.

## AMERICA.

### VALLEY OF THE HUDSON.

A document intended for the use of the churches of the Hudson River North Association contains the following interesting information respecting this immense district:—

This valley, with its hundred thriving villages, growing cities, and overgrown metropolis, is second in importance to no other section of our country. From tide-water on the north to the ocean on the south, including one tier of counties each side the river and Long Island, there is a population of 1,200,000, equal to the joint population of Illinois and Michigan, and also to the united population of Massachusetts and Rhode Island. This valley is increasing in population faster than any other section of our country, and for ages to come no section will contain so many inhabitants on so small a territory.

In this valley (extending as far north as Stillwater) there are one hundred and fifty-one baptist churches and twenty-three thousand communicants, an average membership of one hundred and fifty to a church; an amazingly small membership, considering the large communities from which the churches draw their supplies. Only about two in a hundred of the inhabitants are baptists. Massachusetts and Rhode Island, with an equal population, have nearly twice as many baptists as are found in the valley of the Hudson. Illinois and Michigan report about twenty-three thousand. In these western states there is as large a baptist membership, in proportion to the population, as in the oldest settled portion of the Empire State.

The Hudson River Association North embraces the chief baptist strength in Schenectady, Albany, Greene and Ulster counties on the west, and Columbia and Rensselaer counties on the east side of the river. These counties contain over 300,000 inhabitants, and fifty-three baptist churches and seven thousand members. Michigan, with but a larger population, reports one hundred and sixty churches and more than nine thousand members. Rhode Island, with half as large a population, reports seven thousand baptists. In Monroe county, where the woodman's axe felling primeval forests has hardly ceased its echoes, there are three thousand baptists. The Hudson River Valley, whether considered as a whole, or the northern and southern section separately, compares

unfavourably with the fields either east or west. This in the highest sense is missionary ground. There are large villages and even cities without a place of worship belonging to our denomination. This is the case with Shenectady, a city of eight thousand inhabitants, and the seat of one of our largest institutions of learning; and also of Cohoes, a manufacturing village of promise now numbering six thousand, not to mention other places of scarcely less importance.

### *Comparison of the present with the past.*

The following is confined to the Hudson River Association North. This association contained in

1819	3 churches and	569 members.
1829	7	844
1839	18	2,667
1843	23	4,619
1849	29	4,590
1850	28	4,497

### THE LAND OF LIBERTY.

The first case under the new Fugitive Slave Bill came up in this city last week. James Hamlet, charged with having run away from his owner in Maryland in 1848, was brought before the United States' Commissioner, and the facts being proved to the satisfaction of that officer, he was given up to the claimant, and carried back to slavery.—*New York Recorder*, October 3.

The passage of the Fugitive Slave Bill by Congress has caused great commotion among our coloured population. On Saturday a large number of them left the city for Canada, we believe. Some of our first hotels are left very bare of servants by this sudden movement.—*Pittsburgh Chronicle*, 23rd ult.

### ACADIA COLLEGE, NOVA SCOTIA.

Our number for January contained a document of some length relating to this institution, which was inserted at the request of two ministers who had been deputed to visit this country on their behalf. A gratifying degree of success attended their exertions, and since their return to Nova Scotia some arrangements have been made which are adapted to inspire additional confidence. The conductors of the college have now transmitted to us the following extracts from the "Minutes of the Fifth Session of the Baptist Convention of Nova Scotia, New Brunswick, and

Prince Edward's Island, held at Portland, N. B., September 21st, 23rd, and 24th, 1850, with the request of the body that we would give them publicity. We do so readily, and with the greater pleasure, as we have heard that Dr. Cramp of Montreal has been invited to take charge of the college. Their friends in England will be very glad to learn that they have succeeded in obtaining the services of that estimable and very competent theologian.

The Committee on Education then submitted the following report which was adopted:—

"Whereas the Nova Scotia Baptist Education Society at its recent Annual Meeting at Nictaux adopted the following resolutions, viz:—

"Resolved, 1. That this society gratefully acknowledges the kindness of the baptists of New Brunswick, in voluntarily adopting, in connection with the baptists of Nova Scotia and Prince Edward's Island, Acadia College as the collegiate institution of the three provinces, according to certain resolutions, passed at the last session of the convention, and cheerfully concur in the arrangements then made for its future government and support; except as respects that regulation which requires annual change in the governors, it being the opinion of this society, and a condition on which this resolution is passed, that it would be more conducive to the interest of the college that the change should not take place more frequently than every three years, and with the power of re-election.

"Resolved, 2. That for carrying these arrangements into effect, this society does hereby resign to the convention its control and authority over Acadia College, and direct the executive committee to apply to the legislature at its next session, so to alter the Act of Incorporation that the government of the college may be legally transferred from the present governors and committee to such governors and their successors as have been, and as may be agreed upon by the convention, and that the act may be made permanent, and be otherwise amended to suit the altered government of the college. But that due provision be made that the Baptist Education Society continue to retain their title to the real estate and buildings, until the debts and securities for which the executive committee, or any former member thereof, are or may be liable, shall be discharged, or the parties be relieved therefrom—on which event arrangements shall be made for selling the title in a manner suited to promote the interest of both the academy and the college on just principles."

"Therefore resolved, 1. That this convention does hereby confirm the transfer of Acadia College on the terms expressed in these two resolutions.

"Resolved, 2. That the convention do petition the legislature of Nova Scotia to make the necessary alterations in the act incorporating Acadia College, and to give that act permanency, and that Hon. J. W. Johnston, Hon. W. B. Kinnear, and Dr. Simon Fitch, be a committee to prepare and cause to be presented in the name of the convention the petition for that purpose; and if they shall see occasion also, to petition the legislature of New Brunswick for extending to Acadia College and its graduates such privileges as may be reasonable and just.

"Resolved, 3. That the following gentlemen

form a board of governors of Acadia College together with the president of the college as an ex-officio member of the same.

"Rev. Ingraham E. Bill, Hon. J. W. Johnston, Rev. William Burton, Hon. W. B. Kinnear, Rev. Samuel Robinson, Simon Fitch, M.D., Rev. Charles Spurden, John W. Barss, Esq., Rev. Edward D. Very, Stewart Freeman, Esq., Rev. Abraham S. Hunt, Professor I. L. Chipman, Caleb R. Bill, Esq., William Stone, Esq., James W. Nutting, Esq., James R. Fitch, M.D., Mr. Nathan S. Demill, Mr. Alexander M'L. Seely.

"Resolved, 4. That at the expiration of every three years six of the governors shall go out of office, subject, however, to re-election, and that an appointment of six be then made to complete the board. But nothing in this resolution shall be held to control or abridge the power of this convention at its pleasure to remove any one or more of the governors and appoint others in their stead, as occasion may make necessary.

"J. W. JOHNSTON, *Chairman.*

"Resolved, That this convention exceedingly regret that men were to be found on this side of the Atlantic, or periodicals in England, to circulate reports with reference to the financial agency appointed by this convention at its late session, impugning the motives of this convention, and of its agents; and we hereby attest that our action was in good faith, hoping to be relieved of the debt, that we might be able, by the voluntary contribution of the friends of Acadia College in the three provinces, to give it an efficient annual support.

"This honest purpose of the convention having been to a great degree frustrated by those who have injuriously interfered to misrepresent us, we acknowledge with devout gratitude the earnest and sincere regard for the college manifested by its numerous friends in the three provinces in making an unusual effort, under many depressing circumstances, to liquidate a large portion of the debt, and to support it by their free contributions in future.

"Resolved, That we highly approve of the prudence and patience of our respected deputation, Rev. I. E. Bill, and Rev. John Francis, in the trying position in which they were placed, and acknowledge our deep indebtedness to them, and also to those friends in England, who, notwithstanding the misrepresentations alluded to, exercised their kindest hospitalities to the deputation, and generously responded to their plea for help, particularly to Rev. Mr. Lister, Rev. Dr. Raffles, John Houghton, and John S. De Wolfe, Esqrs. of Liverpool; also to Rev. Dr. Cox, Rev. Dr. Steane, Rev. Algernon Wells, Rev. J. H. Hinton, A.M., Rev. Dr. Leifchild, Hon. and Rev. Baptist Noel, Rev. J. C. Galloway A.M. Rev. Dr. Morrison, J.

McGregor, Esq., M.P., and S. M. Peto, Esq., M.P., and C. D. Archibald, Esq., of London; likewise to H. Kelsall, Esq., of Rochdale, to all of whom the deputation are deeply indebted for highly influential testimonials, or for handsome donations."

## ANNUAL MEETING.

### BAPTIST BUILDING FUND.

The annual meeting was held in the Mission House, Moorgate Street, October 2, 1850. Joseph Fletcher, Esq., treasurer, in the chair.

The Report stated that two ladies had presented donations to the society during the past year of £100 each, a worthy example for imitation. In addition to the usual contributions from subscribers, the instalments upon the loans had been punctually made, and loans to the amount of £800 had been made to six churches, and two grants of £20 each to other smaller churches.

Appended to the Report is not only the Model Trust Deed, published under the sanction of the society; but a copy of the late act, entitled, "Titles of Religious Congregations' Act," to render more simple and effectual the titles to dissenting chapels and schools, and to provide for the renewal of trusts without expense.

## ASSOCIATIONS.

### WORCESTERSHIRE.

The following churches constitute this association:—

Alcester .....	M. Philpin.
Asheley .....	D. Crumpton.
Evesham, Cow St. ....	J. Hockin.
Mill St. ....	A. G. Fuller.
Perthore .....	F. Overbury.
Stratford .....	
Studley .....	W. Maisey.
Cookhill .....	W. Maisey.
Upton .....	A. Pitt.
Westmancote .....	J. Francis.
Worcester .....	W. Crowe.

The annual meeting was held on the 4th and 5th of June, 1850. The Rev. A. G. Fuller presided. Two sermons were preached by Messrs. Overbury and Hull. The Circular Letter prepared by Mr. Francis was read and adopted.

### Statistics.

Number of churches making returns ... 11

Baptized .....	48
Received by letter .....	12
Restored .....	1

Removed by death .....	11
Dismissed .....	1
Withdrawn .....	17
Excluded .....	16

Clear increase .....	1
Number of members .....	1400
Number of scholars .....	1400
Village stations .....	15

The next annual meeting to be held at Alcester, on the Tuesday and Wednesday after the first sabbath in June.

## NEW CHAPEL.

### YELLING, HUNTINGDONSHIRE.

The old chapel in this village being in a bad situation, too small for the attendance, and in a dilapidated state, it was found necessary to erect a new and more commodious place of worship in a more eligible locality. This has been done, and the new meeting-house which is a very neat, respectable, and substantial building, was opened on Tuesday the 22nd of October. The Rev. J. Broad of Hitchin, preached in the morning; and the Rev. S. Brawn of Loughton, Essex, in the evening. In the afternoon a public meeting was held at which Potter Brown, Esq., presided. During the day the following brethren engaged in devotional exercises, or addressed the public meeting: the Rev. Messrs. Millard of Huntingdon, Bassford of Pottton, Lewis of St. Neots, Langston of Godmanchester, Brown of St. Ives, Harcourt of Houghton, Peters of Great Gransden, and Bottle the pastor of the church of Yelling. The attendance was very encouraging, and the friends seemed to enjoy the services and to unite cordially in this effort to promote the extension of the Redeemer's kingdom.

## ORDINATIONS.

### COVENTRY.

On Tuesday October 29, 1850, recognition services were held in Cow Lane chapel, Coventry, in connection with the settlement of Mr. William Rosevear (a student of the Bristol College) as pastor of the baptist church worshipping in that place. An early prayer-meeting was held at seven o'clock, to seek a blessing on the engagements of the day. At half-past ten a numerous congregation assembled, when the Rev. C. Wilson of Helstone, Cornwall (Mr. Rosevear's early friend and instructor), read the scriptures, gave a short address and prayed. The Rev. W. F. Gotch, M.A., classical tutor of the Bristol College, then delivered a very able address on the nature of the service they were met to engage in, vindicating it from the objections of the two opposite parties, who, on the one side, treat it with disesteem and neglect it altogether, or, on the other, magnify it by a show of authority which finds no warrant either in the writings of the apostles, or in the practice of the churches which they founded. Mr. Rosevear then read a paper embodying a narrative of the steps by which the providence and grace of God had led him to his adopted sphere of labour, and the views of Christian doctrine and practice, which it was his pur-



pose, under divine direction, to make the basis of his ministry. The Rev. F. Franklin, the aged former pastor of the church then offered prayer. After which the Rev. T. S. Crisp president of the Bristol College addressed the newly-elected minister with the utmost affection and pathos, taking for his text the last verse of the fourth chapter of the first Epistle to Timothy. The Rev. J. Jerard the now aged successor of the revered George Burder concluded by prayer. In the evening the Rev. Isaac New of Birmingham preached a sermon of great excellence and power to a large congregation, from the words, "See that he may be with you without fear," &c. &c. The whole of the services were deeply interesting, and characterized, it is hoped, by the divine benediction.

### RECENT DEATHS.

MR. C. PETFORD.

Died at Sandusky, in America, aged forty-two years, deeply regretted by his beloved family, Mr. Charles Petford. He was born at Alcester Park in Warwickshire, where he will long be remembered by a numerous circle of friends for his amiability of disposition, his deep and earnest piety, and his high intellectual attainments. He joined the baptist church at Astwood, and for several years sustained the office of deacon with great faithfulness and consistency. The deep interest he felt in the eternal welfare of all belonging to the church and congregation, and his earnest and affectionate appeals to them will not soon be forgotten. The villages around, particularly Studley and Cookhill, equally shared his valuable ministrations, especially the Sunday schools, for which his intelligence so eminently qualified him. It was indeed no common loss to part with one so devoted to the cause of his Redeemer, and many tears were shed, and many arguments used to induce him to remain in his native land, but all to no purpose. In the year 1842 he bade an eternal farewell to the home of his youth, and with his beloved wife crossed the broad Atlantic for the distant shores of America. He resided the first five years in Ohio, where he founded a baptist church and preached regularly with great acceptance, but the climate in that part proving unfavourable to his health he removed to Ogden in the state of New York, where he again embraced every opportunity of proclaiming the glad news of salvation to his fellow sinners, and endeared himself to all by the loveliness of his character and consistency of conduct. On the 12th of August he left home in apparent health, and whilst at Sandusky—300 miles from home—was seized with bilious diarrhœa, the disease which had so often threatened his life while residing in Ohio. Finding himself getting

worse, on Friday morning, August 23rd, he telegraphed to his beloved wife, who hastened to him with all possible despatch, and reached Sandusky on sabbath morning. Sad indeed was the meeting! for both felt that a very short time would terminate their connexion on earth. Several medical men were in attendance, and all human aid was resorted to, but in vain. Turning to his dear wife he said, "Oh, Harriet, Jesus is all in all to me." He desired his dying love to his friends in England, especially his brother and sister, and tell them, he said, "to love Jesus." On seeing his wife greatly distressed he said, "Harriet, strive to be resigned to the will of God, and pray that you may be enabled to say, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.'" She said, "Oh, I fondly hoped you would have been able to return home with me." He said, "We are all going home, only I am going a little first." He particularly wished to be taken home to be buried, and a funeral sermon preached from 1 Tim. i. 15, "This is a faithful saying," &c. "And be sure," he said, "have the last clause in, for I feel I am chief." He continued till Thursday morning in the same happy and delightful frame, when without a struggle or a groan he sweetly fell asleep in Jesus. When the sad intelligence reached Ogden, all felt they had indeed sustained a loss, and all prepared to pay the last tribute of respect to one so dear to them. His remains were met six miles on the road by nearly all the members of the church, with the minister and deacons, besides members of of other denominations in thirteen carriages, many tears were shed over the grave, and long will his memory be cherished by all the followers of the Redeemer. A funeral sermon was preached at Astwood on Lord's day, October 20th, by his beloved and intimate friend, the Rev. J. M. Stephens of Cirencester, to a crowded and attentive congregation.

REV. JOSEPH DAVIS.

Died August 12, 1850, in his forty-eight year, the Rev. J. Davis, for twenty-four years the beloved pastor of the baptist church at Whitestone, Herefordshire. He had been an ardent and successful labourer; a meek, kind, and judicious pastor; an affectionate husband, and a warm-hearted friend; was always accessible to the inquiring soul, and at all times ready to visit the house of mourning, or the chamber of affliction. In fact, in the work of the Lord he was indefatigable. Besides his stated labours at Whitestone, he was accustomed during nearly the whole of his pastorate to preach steadily at several of the villages around.

His affliction which continued most distressingly for several months, was embittered

by the affliction and death of his dear wife. She had been the partner of his sorrows, and a helpmate in his labours for twenty-two years. No two Christians ever lived together more happily. Her disease was a painful one (cancer), but her end was peace. The ways of God are often mysterious. Mr. Davis, by reason of his own affliction, and death with him evidently fast approaching, was prevented from witnessing the departure of his beloved wife. Yet with all his affliction and sorrow he was never heard to murmur, though often seen to weep. Amidst the whole trying scene, Christ was evidently his all and in all. When suffering extreme pain, he would say, "But what is this to what my Saviour suffered?"

Though commonly of a quiet turn of mind, yet his ecstasies of joy towards the close of his earthly career were at times truly sublime. "Precious Jesus! precious Jesus!" he would sometimes say: and then—

"Jesus, lover of my soul,  
Let me to thy bosom fly."

This, indeed, was with him, as his end approached, a common mode of expression. During the last few days of his life he was scarcely able to speak, so greatly was he worn down by disease. But the same holy calmness, the same faithfulness to Christian friends around him, the same praying spirit, and the same heavenly joy, were apparent to the last. At a little after midnight on the sabbath his happy spirit took its flight from this world of care and sorrow to be glorified for ever with his Lord. So greatly was he respected that above three hundred attended at his funeral. And on Lord's day August 18th, his funeral sermon was preached according to his own direction by the Rev. J. Mellis of Hereford, from John iii. 16, to an overflowing congregation.

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MR. J. BONFORD.

On Monday, September 23rd, in the 25th year of his age, Mr. James Bonford fell asleep in Jesus, and entered that rest where "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Of feeble constitution, premonitory symptoms of that fatal disease, which had already removed several of his family, gave much anxiety to his friends at an early period of his youth. Happily, however, while in the enjoyment of comparative health he was led by divine grace to seek that union with the blessed Redeemer, which rendered his death not only tranquil but triumphant. Distinguished by intelligence and candour, he examined for himself the claims of religion. He read much, and thoughtfully; but gave himself especially to the word of God and to prayer. Under that heavenly teaching which

he so fervently sought, his mind was impressed, enlightened, renewed, and saved. With the simplicity of a child he approached the Saviour, and found in him all that he needed, wisdom, righteousness, sanctification, and redemption. Henceforth he was a new creature, old things were passed away, all things became new. On May 4, 1848, he was baptized, and joined the church of Christ at Pershore. His subsequent career, short as it was, was marked by humble dependence on the Saviour, and ardent love to his person, his people, and his ways. During several months of wasting sickness, he exemplified the meekness of resignation, and the patience of hope, having a desire to depart, and to be with Christ. That desire has, we doubt not, been realized. May those who mourn his loss rejoice in his gain, and at length meet him in the better land. His death was improved by his pastor on the following sabbath from Isaiah xxv. 8, 9.

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MRS. ALCOCK.

Died at Parley, Hants, Mrs. Ann Alcock, in the fifty-ninth year of her age, the valuable and affectionate wife of Mr. Alcock baptist minister, on Lord's day the 3rd of November, at two o'clock P.M., after four months' very painful suffering, borne with Christian patience and humble submission to the sovereign will of Him who is too wise to err. In her last moments, as her deeply afflicted husband and three dear children were weeping over her, she said in a slow whisper, "Rejoice in Christ, rejoice in Christ," and with these words on her lips she gently fell asleep in the arms of Him whom she valued as the chief among ten thousand and the altogether lovely. Her death was improved by the Rev. Samuel Bulgin of Poole, on Lord's day morning the 10th inst. from Psalm xxvii. 4, "One thing have I desired of the Lord," &c. A sermon preached from that text twenty-five years ago, by the Rev. William Yates, Stroud, Gloucestershire, was made, by the power and Spirit of the Lord, the means of her sound conversion to God. She ever afterwards felt an ardent attachment to his person and ministry, and was baptized by him, and joined the church under his pastoral care in April 1829.

She was a valuable wife to a poor minister with a small income, and a kind and tender hearted mother. When suffering very severely she looked upon her weeping children and said, "How many times I have brought you in the arms of faith to this very bed-side, and pleaded with God for you."

—  
REV. JAMES SMITH.

A brief notice of the death of the late venerable pastor of the church at Astwood Bank appeared in our number for September.

Since then we have received an account of his last hours, which we shall gratify his many friends by now appending.

For a considerable period it was evident to his friends he would not be much longer with them, and although his feebleness rapidly increased, yet the change happened at a moment when they looked not for it.

For several days he had partially taken to his bed, on the day, however, preceding his death he appeared much revived, this was succeeded by a good night, and in the morning feeling much refreshed he proposed going to another room for a few hours, and when the bed was prepared, walked without assistance, laid down, complained of drowsiness, and fell asleep. In about half an hour his attendant perceiving his countenance somewhat changed, on going nearer found he had ceased to breathe; he slept it is true, but it was the sleep of death.

"He slept in Jesus and was blest."

His friends had long marked an increasing spirituality of mind, he appeared daily more weaned from the world, and more than once expressed a conviction that his time was short, and hoped whenever his change did take place it might be sudden.

His extreme debility prevented his talking much; it is enough to know his confidence was unshaken, his mind tranquil. To a friend, he said, "You see how frail I am, what should I do if I had religion to seek now? but what a mercy that it is only 'Look and live,' 'Look unto me and be ye saved,' the work is finished and I can manage to look." The last utterance relative to his state of mind was, "I want no other Saviour."

It was on the 3rd of July, 1850, that he departed, being in the seventy-ninth year of his age. His remains were interred in the burial ground attached to the chapel; the Rev. John Phillips then of Southwell, Notts, but now his successor in the pastorate, officiating on the occasion, and on the following sabbath, preached his funeral sermon from Matt. xxv. 21. The hundreds attending the funeral and thronging the chapel when the sermon was preached, proved the high estimation in which the deceased was held as "a good man full of the Holy Ghost and of faith."

## MISCELLANEA.

### THE BAPTIST MAGAZINE.

Several meetings of the proprietors of this work have recently been rendered necessary by providential dispensations which deprived us at the same time of the services of both treasurer and secretary. The decease of the former, which took place on the 9th of June, has already been recorded; and Mr. Wilkin's

health fell into a state which compelled him in the beginning of July, to request the acceptance of his resignation. The following resolutions were therefore passed unanimously by the proprietors at their earliest meeting:—

1. That having learned with regret that the treasurer, Mr. John Penny, has been removed from this present world, this meeting desires to acknowledge the important services which he has rendered to the Baptist Magazine, during an official connexion with it of more than twenty years, and the kind interest which he has ever manifested in the welfare of the widows to whose relief its profits have been devoted; and directs that a resolution embodying these sentiments be placed on the minutes, and sent with cordial expressions of sympathy to his bereaved family.

2. That thanks be presented to Mr. Simon Wilkin for the services he has rendered as secretary during the last nine years; and that in accepting his resignation, in compliance with his request, the meeting desires to express its hope that his health may be restored, and that he may be honoured with many years of future usefulness in the church of Christ.

Arrangements were then made for the temporary performance of those duties which required immediate attention.

We have now great pleasure in announcing that, at the request of the proprietors, Joseph Tritton, Esq., of the firm of Barclay, Bevan, Tritton, and Co., 54, Lombard Street, has accepted the office of treasurer, and William Day Hanson, Esq. of Brixton Hill, that of secretary. To the widows of many country ministers who in the early part of this century were accustomed to partake of the hospitalities of Mr. Day of Newgate Street, whenever they visited London with "Cases," the name of his grandson in connexion with our fund will be peculiarly acceptable.

### REV. JEREMIAH ASHER.

At the request of this worthy brother who has returned to Philadelphia, after spending some months in this country soliciting contributions towards a place of worship for the coloured church of which he is pastor, we beg to apprise his friends of the success which has attended his exertions. His accounts having been examined minutely and carefully by Samuel Gale, Esq. of 70, Basinghall Street, the following certificate was signed for the satisfaction of his American friends by Dr. Hoby, and Messrs. Trestrail, Angus, and Groser:—"We beg leave to state that the utmost reliance may be placed on the accuracy of Mr. Gale's examination of the foregoing accounts; and further, that in our opinion Mr. Asher's expenses have been surprisingly small; viz. £149 17s. 10d.; and we rejoice that so large a sum as £525 has



been secured, clear of all expenses, for the object."

The ministers occupying the baptist board, London, at a special meeting convened by requisition, "to consider what measures should be taken with reference to the case of the coloured brethren in Philadelphia represented by the Rev. J. Asher," addressed also the following letter to the ministers in Philadelphia and others by whom his appeal to Christian benevolence in England had been recommended.

"DEAR BRETHREN,—The recommendation annexed by you to the case of the Shiloh baptist church in Philadelphia, brought to this country by the Rev. J. Asher, having been submitted to our notice, we feel it our duty to make upon it a few observations which we trust you will receive in Christian kindness.

"You allege that cases of chapel building are, in your new country, too numerous for you to meet them, and that, in consequence of emigration from our shores, you 'have a sort of claim upon England.'

"We could have understood this language if the case borne by our brother Asher had been that of a white church; but upon inquiry we find that the Shiloh church consists of coloured persons exclusively. It is evident, therefore, that the document which you have signed does not tell all the truth; and there is too much reason to fear that the fact which you have suppressed has a very material relation to the recommendation you have given. It is, it may be apprehended, only because their Christian brethren are persons of colour that the money required for the safety of their chapel cannot be raised for them in Philadelphia; and your appeal to the liberality of England on their behalf has the aspect of being mainly designed to cover the indulgence of an unrighteous and unchristian prejudice.

"This apparent want of simplicity and candour affects us very painfully; but still more painfully are we affected by the prejudice itself which seems to have given occasion to it. We cannot but hold it culpable in itself, and wholly irreconcilable with the law of Christ, adapted to grieve the Holy Spirit, and to entail the chastisement of God, that persons of colour should be so unkindly treated in places of worship as to create for them a necessity, or in them a preference, for separate assemblies; but surely, if professing Christians who happen to be of one colour drive from them professing Christians of another, the least that could be expected would be a degree of pecuniary liberality that should provide them with ample accommodation. To refuse them this is to aggravate the first wrong by a second; and the whole case strikingly illustrates the tendency of every sin to harden the heart, and of one sin

to prepare the way for another. How happy will the day be, and how honourable to the gospel we profess, when hearts which have been opened to give a Christian welcome to their brethren of every shade, shall find no difficulty, either in liberality on the one hand, or in integrity on the other.

"In conclusion we wish to state, that brother Asher has commended himself to the cordial esteem of ourselves and of our brethren in this country, throughout which he has been welcomed to every token of Christian fellowship; and that the remarks we have made have arisen, not from any suggestion of his, but exclusively from the impression which the document on which we have animadverted has made upon our minds."

#### THE POPE'S BULL.

The following document, entitled "Letters Apostolical, Pius P.P. IX.," is of sufficient importance to lead us to think it desirable to give it a place in our pages. The translation is one sold by the Roman catholic booksellers:—

The power of ruling the universal church, committed by our Lord Jesus Christ to the Roman pontiff, in the person of St. Peter, prince of the apostles, hath preserved through every age in the apostolic see, that remarkable solicitude by which it consulteth for the advantage of the catholic religion in all parts of the world, and studiously provideth for its extension. And this correspondeth with the design of its divine Founder, who, when he ordained a head to the church, looked forward, by his excelling wisdom, to the consummation of the world. Amongst other nations, the famous realm of England hath experienced the effects of this solicitude on the part of the supreme pontiff. Its historians testify, that in the earliest age of the church the Christian religion was brought into Britain, and subsequently flourished greatly there; but about the middle of the fifth age, the Angles and Saxons having been invited into the island, the affairs, not only of the nation, but of religion also, suffered great and grievous injury. But we know that our holy predecessor, Gregory the Great, sent first Augustine the Monk, with his companions, who subsequently, with several others, were elevated to the dignity of bishops; and a great company of priests, monks, having been sent to join them, the Anglo-Saxons were brought to embrace the Christian religion; and by their exertions it was brought to pass, that in Britain, which had now come to be called England, the catholic religion was everywhere restored and extended. But to pass on to more recent events, the history of the Anglican schism of the sixteenth age presents no feature more remarkable than the

care unremittingly exercised by our predecessors the Roman pontiffs to lend succour, in its hour of extremest peril, to the catholic religion in that realm, and by every means to afford it support and assistance. Amongst other instances of his care, are the enactments and provisions made by the chief pontiffs, or under their direction and approval, for the unfailing supply of men to take charge of the interests of catholicity in that country; and also for the education of catholic young men of good abilities on the continent, and their careful instruction in all branches of theological learning: so that, when promoted to holy orders, they might return to their native land and labour diligently to benefit their countrymen, by the ministry of the Word and of the sacraments, and by the defence and propagation of the holy faith.

Perhaps even more conspicuous have been the exertions made by our predecessors for the purpose of restoring to the English catholics prelates invested with the episcopal character, when the fierce and cruel storms of persecution had deprived them of the presence and pastoral care of their own bishops. The letters apostolical of Pope Gregory XV., dated March 23, 1623, set forth that the chief pontiff, as soon as he was able, had consecrated William Bishop, Bishop of Chalcedon, and had appointed him, furnished with an ample supply of faculties, and the authority of ordinary, to govern the catholics of England and of Scotland. Subsequently, on the death of the said William Bishop, Pope Urban VIII., by letters apostolical, dated Feb. 4, 1625, to the like effect, and directed to Richard Smith, reconstituted him Bishop of Chalcedon, and conferred on him the same faculties and powers as had been granted to William Bishop. When the king, James II., ascended the English throne, there seemed a prospect of happier times for the catholic religion, Innocent XI. immediately availed himself of this opportunity to ordain, in the year 1685, John Leyburn Bishop of Adrumetum, vicar apostolic of all England. Subsequently, by other letters apostolical, issued January 30, 1688, he associated with Leyburn, as vicars apostolic, three other bishops, with titles taken from churches in *partibus infidelium*; and accordingly, with the assistance of Ferdinand archbishop of Amara, apostolic nuncio in England, the same pontiff divided England into four districts, namely, the London, the Eastern, the Midland, and the Northern, each of which a vicar apostolic commenced to govern, furnished with all suitable faculties, and with the proper powers of a local ordinary. Benedict XIV., by his constitution, dated May 30, 1753, and the other pontiffs our predecessors, and our congregation of propaganda, both by their own authority and by their most wise and prudent directions, afforded them all guidance and

help in the discharge of their important functions. This partition of all England into four apostolic vicariates lasted till the time of Gregory VI., who, by letters apostolical, dated July 3, 1840, having taken into consideration the increase which the catholic religion had received in that kingdom, made a new ecclesiastical division of the counties, doubling the number of the apostolical vicariates, and committing the government of the whole of England in spirituals to the vicars apostolic of the London, the Eastern, the Western, the Central, the Welsh, the Lancaster, the York, and the Northern districts. These facts that we have cursorily touched upon, to omit all mention of others, are a sufficient proof that our predecessors have studiously endeavoured and laboured that, as far as their influence could effect it, the church in England might be re-edified and recovered from the great calamity that had befallen her.

Having, therefore, before our eyes so illustrious an example of our predecessors, and wishing to emulate it, in accordance with the duty of the supreme apostolate, and also giving way to our own feelings of affection towards that beloved part of our Lord's vineyard, we have purposed, from the very first commencement of our pontificate, to prosecute a work so well commenced, and to devote our closer attention to the promotion of the church's advantage in that kingdom. Wherefore, having taken into earnest consideration the present state of catholic affairs in England, and reflecting on the very large and everywhere increasing number of catholics there; considering also that the impediments which principally stood in the way of the spread of catholicity were daily being removed, we judged that the time had arrived when the form of ecclesiastical government in England might be brought back to that model on which it exists freely amongst other nations, where there is no special reason for their being governed by the extraordinary administration of vicars apostolic. We were of opinion that times and circumstances had brought it about, that it was unnecessary for the English catholics to be any longer guided by vicars apostolic; nay more, that the revolution that had taken place in things there was such as to demand the form of ordinary episcopal government. In addition to this, the vicars apostolic of England themselves, had, with united voice, besought this of us; many also, both of the clergy and laity, highly esteemed for their virtue and rank, had made the same petition; and this was also the earnest wish of a very large number of the rest of the catholics of England. Whilst we pondered on these things, we did not omit to implore the aid of Almighty God that, in deliberating on a matter of such weight, we might be enabled both to discern and rightly to accomplish what might be

most conducive to the good of the church.

We also invoked the assistance of Mary the Virgin mother of God, and of those saints who illustrated England by their virtues, that they would vouchsafe to support us by their patronage with God to the happy accomplishment of this affair. In addition, we committed the whole matter to our venerable brethren the cardinals of the holy Roman church of our congregation for the propagation of the faith, to be carefully and gravely considered. Their opinion was entirely agreeable to our own desires, and we freely approved of it, and judged that it be carried into execution. The whole matter, therefore, having been carefully and deliberately consulted upon, of our own motion, on certain knowledge, and of the plenitude of our apostolical power, we constitute and decree, that in the kingdom of England, according to the common rules of the church, there be restored the hierarchy of ordinary bishops, who shall be named from sees, which we constitute in these our letters, in the several districts of the apostolic vicariates. To begin with the London district, there will be in it two sees, that of Westminster, which we elevate to the degree of the metropolitan or archiepiscopal dignity, and that of Southwark, which, as also the others (to be named next), we assign as suffragan to Westminster. The diocese of Westminster will take that part of the above-named district which extends to the north of the river Thames, and includes the counties of Middlesex, Essex, and Hertford; and that of Southwark will contain the remaining part to the south of the river, viz., the counties of Berks, Southampton, Surrey, Sussex, and Kent, with the Islands of Wight, Jersey, Guernsey, and the others adjacent.

In the northern district there will be only one episcopal see, which will receive its name from the city of Hexham. This diocese will be bounded by the same limits as the district hath hitherto been.

The York district will also form one diocese; and the bishop will have his see at the city of Beverley.

In the Lancashire district there will be two bishops, of whom the one will take his title from the see of Liverpool, and will have as his diocese the Isle of Man, the hundreds of Lonsdale, Amounderness, and West Derby. The other will receive the name of his see from the city of Salford and will have for his diocese the hundreds of Salford, Blackburn, and Leyland; the county of Chester, although hitherto belonging to that district, we shall now annex to another diocese.

In the district of Wales there will be two bishoprics, viz., that of Shrewsbury, and that of Minevia (or St. David's), united with Newport. The diocese of Shrewsbury to contain, northwards, the counties of Anglesey, Carnarvon, Denbigh, Flint, Merioneth, and Montgomery; to which we annex the county

of Chester, from the Lancashire district, and the county of Salop, from the central district. We assign to the bishop of St. David's and Newport as his diocese, northwards, the counties of Brecknock, Glamorgan, Pembroke, and Radnor, and the English counties of Monmouth and Hereford.

In the Western district we establish two episcopal sees, that of Clifton and that of Plymouth. To the former of these we assign the counties of Gloucester, Somerset, and Wilts; to the latter those of Devon, Dorset, and Cornwall.

The central district, from which we have already separated off the county of Salop, will have two episcopal sees, that of Nottingham, and that of Birmingham. To the former of these we assign, as a diocese, the counties of Nottingham, Derby, and Leicester, together with those of Lincoln and Rutland, which we hereby separate from the eastern district. To the latter we assign the counties of Stafford, Warwick, Worcester, and Oxford.

Lastly, in the eastern district there will be a single bishop's see, which will take its name from the city of Northampton, and will have its diocese comprehended within the same limits as have hitherto bounded the district, with the exception of the counties of Lincoln and Rutland, which we have already assigned to the aforesaid diocese of Nottingham.

Thus, then, in the most flourishing kingdom of England, there will be established one ecclesiastical province, consisting of one archbishop, or Metropolitan head, and twelve bishops his suffragans; by whose exertions and pastoral cares we trust God will grant to catholicity in that country a fruitful and daily increasing extension. Wherefore, we now reserve to ourselves and our successors, the pontiffs of Rome, the power of again dividing the said province into others, and of increasing the number of dioceses, as occasion shall require; and in general, that, as it shall seem fitting in the Lord, we may freely decree new limits to them.

In the meanwhile, we command the aforesaid archbishop and bishops that they transmit, at due times, to our congregation of Propaganda, accounts of the state of their churches, and that they never omit to keep the said congregation fully informed respecting all matters which they know will conduce to the welfare of their spiritual flocks. For we shall continue to avail ourselves of the instrumentality of the said congregation in all things appertaining to the Anglican churches. But in the sacred government of clergy and laity, and in all other things appertaining unto the pastoral office, the archbishop and bishops of England will henceforward enjoy all the rights and faculties which the other catholic archbishops and bishops of other nations, according to the common ordinances of the sacred canons and apostolic constitutions, use, and may use: and are equally



bound by the obligations which bind the other archbishops and bishops according to the same common discipline of the catholic church. And whatever regulations, either in the ancient system of the Anglican churches or in the subsequent missionary state, may have been in force either by special constitutions or privileges or peculiar customs, will now henceforth carry no right nor obligation: and in order that no doubt may remain on this point, we, by the plenitude of our apostolic authority, repeal and abrogate all power whatsoever of imposing obligation or conferring right in those peculiar constitutions and privileges of whatever kind they may be, and in all customs, by whomsoever, or at whatever more ancient or immemorial time brought in. Hence it will for the future be solely competent for the archbishop and bishops of England to distinguish what things belong to the executions at the common ecclesiastical law, and what according to the common discipline of the church, or entrusted to the authority of the bishops. We certainly will not be wanting to assist them with our apostolic authority, and most willingly will we second all their applications in those things which shall seem to conduce to the glory of God's name and the salvation of souls. Our principal object, indeed, in decreeing, by these our letters apostolic, the restoration of the ordinary hierarchy of bishops, and the observation of the church's common law, has been to pay regard to the well-being and growth of the catholic religion throughout the realm of England; but, at the same time, it was our purpose to gratify the wishes both of our venerable brethren who govern the affairs of religion by a vicarious authority from the apostolic see, and also of very many of our well-beloved children of the catholic clergy and laity, from whom we had received the most urgent entreaties to the like effect. The same prayer had repeatedly been made by their ancestors to our predecessors, who, indeed, had first commenced to send vicars apostolic into England, at a time when it was impossible for any catholic prelate to remain there in possession of a church by right in ordinary; and hence their design in successively augmenting the number of vicariates and vicarial districts was not certainly that catholicity in England should always be under an extraordinary form of government, but rather, looking forward to its extension in process of time, they were paving the way for the ultimate restoration of the ordinary hierarchy there.

And therefore we, to whom, by God's goodness, it hath been granted to complete this great work, do now hereby declare that it is very far from our intention or design that the prelates of England, now possessing the title and rights of bishops in ordinary, should, in any other respect, be deprived of any advantages which they have enjoyed here-

tofore under the character of vicars apostolic. For it would not be reasonable that the enactments we now make at the instance of the English catholics, for the good of religion in their country, should turn to the detriment of the said vicars apostolic. Moreover, we are most firmly assured that the same, our beloved children in Christ, who have never ceased to contribute by their alms and liberality, under such various circumstances, to the support of catholic religion, and of the vicars apostolic, will henceforward manifest even greater liberality towards bishops, who are now bound by a stronger tie to the Anglican churches, so that these same may never be in want of the temporal means necessary for the expenses of the decent splendour of the churches, and of divine service, and of the support of the clergy, and relief of the poor. In conclusion, lifting up our eyes unto the hills from whence cometh our help, to God Almighty and all-merciful, with all prayer and supplication we humbly beseech him, that he would confirm by the power of his divine assistance all that we have now decreed for the good of the church, and that he would bestow the strength of his grace on those to whom the carrying out of our decrees chiefly belongs, that they may feed the Lord's flock which is amongst them, and that they may each increase in diligent exertion to advance the greater glory of his name, and in order to obtain the more abundant succours of heavenly grace for this purpose.

We again invoke, as our intercessors with God, the most holy Mother of God, the blessed apostles Peter and Paul, with the other heavenly patrons of England; and especially St. Gregory the Great, that, since it is now granted to our so unequal deserts again to restore the episcopal sees in England, which he first effected to the very great advantage of the church, this restoration also which we make of the episcopal dioceses in that kingdom may happily turn to the benefit of the Catholic religion. And we decree that these our letters apostolical shall never at any time be objected against or impugned, on pretence either of omission or of addition, or defect either of our intention, or any other whatsoever; but shall always be valid and in force, and shall take effect in all particulars, and be inviolably observed. All general or special enactments notwithstanding, whether apostolic or issued in synodal, provincial, and universal councils; notwithstanding also, all rights and privileges of the ancient sees of England, and of the missions, and of the apostolic vicariates subsequently there established, and of all churches whatsoever, and pious places, whether established by oath or by apostolic confirmation, or by any other security whatsoever; notwithstanding, lastly, all other things to the contrary whatsoever. For all these things, in as far as they contravene the foregoing enactments, although a

special mention of them may be necessary for their appeal, or some other form, however particular, necessary to be observed, we expressly annul and repeal. Moreover, we decree that if, in any other manner, any other attempt shall be made by any person, or by any authority, knowingly or ignorantly, to set aside these enactments, such attempt shall be null and void. And it is our will and pleasure that copies of these our letters, being printed and subscribed by the hand of a notary public, and sealed with the seal of a person high in ecclesiastical dignity, shall have the same authenticity as would belong to the expression of our will by the production of this original copy.

Given at Rome, at St. Peter's, under the seal of the fisherman, this 29th day of September, 1850, in the fifth year of our pontificate.—*A. Cardinal Lambruschini.*

#### RESIGNATIONS.

The Rev. D. Pledge, owing to declining health, has resigned the pastorate of the baptist church, Tenterden, and has retired to Margate, the scene of his former labours, with

the hope that a season of rest in the midst of old attached friends may tend to the re-establishment of his health. Mr. Pledge, though unequal to the duties of stated labour, is able to preach occasionally for neighbouring churches.

The Rev. B. S. Hall, having resigned the pastorate of the church at Shefford, Beds, wishes his friends to be informed that his present address is Bourton-on-the-Water, near Moreton-in-the-Marsh, Gloucestershire.

The Rev. W. W. Evans, formerly of Calcutta, having been unanimously elected secretary and superintendent to the Birmingham Town Mission, has relinquished his charge at Honiton, and removed to 96, Great Charles Street, Birmingham.

The Rev. John Berg informs us that he has resigned his connexion with the baptist church in Tewksbury, and shall take his final farewell early in the coming year.

## CORRESPONDENCE.

#### ON MR. ROBINSON'S PROPOSALS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I have attentively read the excellent letter of Mr. Robinson in your last number, and although I cannot perceive that the proposal has any bearing on the "Constitution of the society," as the writer does not advise the investment of the individuals composing the periodical meetings with authority, the leading suggestion appears to me of great importance.

We do want more widely diffused information on the proceedings of the society, not only in its field of labour abroad, but in its councils at home; nor do I imagine the committees have ever been unwilling to supply such information, but, on the contrary, they have incurred considerable expense in the attempt to disseminate it. It would be perfectly in harmony with the existing usages of the society to supply materials such as your correspondent thinks desirable, and I intrude these lines merely to offer a hint as to the manner in which the only difficulty, anticipated by him, may be overcome.

Difficulty there certainly would be in conveying gentlemen from various parts of a county, merely to read missionary intelligence, converse over it, and, if necessary, offer their

opinions to the committee, and to the churches respecting it. But why create a new organization for these purposes? Would not existing auxiliaries be sufficient? Might not special meetings of those bodies be called as often as it might be thought expedient to hear confidential communications from the parent society, and to consult on the best modes of rendering it more efficient help?

Since churches, as such, have to a greater extent than they formerly did, undertaken the duty of collecting their own funds, the business of auxiliaries has very much diminished; and while the change has doubtless been in most respects for the better, we are in danger of losing the advantages of a common centre, and of mutual encouragement to good works. The auxiliary, of which I am one of the secretaries, never meets but for the purpose of preparing for the annual public meetings. Why? Simply because there is nothing else to be done. But if such special correspondence as that alluded to, containing information which did not appear in the public organs, were addressed to these affiliated societies, I believe we should all receive new life, and be awakened to efforts better proportioned to an enterprise.

Yours most truly,

C. M. BIRRELL.

*Wavertree, Liverpool, Nov. 18, 1850.*

## TITLES OF RELIGIOUS CONGREGATION'S ACT.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Communications relative to this important statute having already appeared in your Magazine, I am induced to offer you a further contribution, in order to suggest the propriety of an appointment of new trustees being now delayed until there is some duty for them to perform. The Act having dispensed with the necessity of a transfer of the legal estate, and vested the nomination, where the power of appointment has lapsed, in the congregation or society who have acquired the property, no inconvenience will any longer be experienced should all the old trustees die before the appointment is made. The delay will have the following advantages :—

First. The opportunity will be afforded of selecting individuals for the duty who are the most able and willing to perform it, which must be preferable to the chance of finding these qualities in persons already appointed.

Second. Trustees are so seldom required to act, that they will thus be in a great measure dispensed with, and the deed stamp saved.

Third. Sometimes a trusteeship falls into the hands of persons who have gone abroad, or become imbecile, or alienated from the cause they had espoused when appointed, and who possess, under the existing trust deed, the sole power of nominating fresh trustees, which they might not exercise satisfactorily. Your correspondent, Mr. Green, refers to a case of the kind. If the matter is allowed to stand over until there is something for the trustees to do, so many of them will probably have died in the interval, as to transfer the nomination to the congregation or society, by the lapse of the original power of appointment. What will constitute such a *lapse* seems to be indicated by the clause which enacts that “every such choice and appointment of a new trustee or trustees, shall be made to appear by some deed under the hand and seal of the chairman, for the time being, of the meeting, at which such choice and appointment shall be made.” When the number of trustees becomes so reduced as to be insufficient to carry out this provision of the Act, the lapse, I apprehend, follows.

Allow me to add, in reply to Mr. Green's query, that I think it clear, the old trustees cannot be, in either case, set aside, the Act expressly providing that the original conveyance of the property shall vest it in the parties named therein, and also “in their successors in office for the time being, and the old continuing trustees, if any, jointly.”

I remain, Dear sir,

Yours truly,

S. B. CLIFT.

*Trowbridge, November 9, 1850.*

## EDITORIAL POSTSCRIPT.

There are a few sentences in two otherwise excellent portions of the present number which it may perhaps be thought the editor ought to have suppressed. The manner in which his services are adverted to by Mr. Gurney and Mr. Tritton certainly surprised him; but it appeared to him on reflection, that it would be greater presumption on his part to modify their language than to print it verbatim leaving the reader to make allowance for the partialities of long cherished friendship. He begs that no one will make it an occasion for calling to remembrance the errors and defects with which the editorship of the last thirteen years is chargeable, as he is quite aware that imperfections have been discernible in almost every number, and that he, like most other writers, needs the constant exercise of the reader's candour. It is proper to say, however, that neither of these gentlemen knows what the other has written, or even, we believe, that he has written at all. Irrespective of the one point to which allusion has been made, the friends of the magazine will unanimously thank them both for their benevolent endeavour to increase its efficiency by enlarging its circulation, and we doubt not that their addresses will be made use of by many in a manner accordant with their design. As to the editor, such expressions of approbation cannot fail to cheer him and stimulate him to further exertion, though he confesses that he feels somewhat dismayed at the thought that he will be expected now to evince constantly all the good qualities that have been so liberally imputed to him.

No fewer than four editions of Barnes's Notes on the New Testament are in course of publication, and some of them are very large. This is gratifying; for they are generally speaking well adapted to promulgate evangelical doctrine and assist in the interpretation of scripture. It should be remembered, however, that Mr. Barnes is a presbyterian, and a very decided pædobaptist. In many of his notes, he combats our views of the ordinance of baptism strenuously, being always ready to embrace an opportunity to give us a thrust. For this we do not blame him: it is his duty to maintain what he believes to be truth, and to refute what he supposes to be error. We cannot, however, regard with complacency the fact that his arguments in favour of what we believe to be error—popular and mischievous error—are being circulated by tens of thousands among the sabbath-school teachers and other young people of our congregations. It cannot be expected that the arguments of such a man as Barnes should have no influence. In proportion as the sound part of his writings are valued and useful, will the unsound parts be productive of injury. Something should be



done to counteract the evil. We have thought much of it, and we are prepared to announce our purpose. We intend to follow the commentator step by step, examining those portions of his work which relate to baptism; and thus, in successive numbers, to put our readers into possession of an antidote. Will friends who are acquainted with purchasers of this exposition take care to inform them that in the Baptist Magazine for 1851, the baptist side of the question will be presented to them, on the passages which Barnes endeavours to enlist in favour of paedobaptist views, or which he makes the occasion of adverting to the initiatory ordinance? May the blessing of the Spirit of Truth attend our effort; and may the interests of truth which are the real interests of all Christ's churches be promoted!

The Rev. W. Brock is preparing a memoir of the late Mr. Newbegin, missionary to Africa, for our next number. The portrait of Dr. Steane which is to embellish it is nearly ready.

Some of the most important of the Transferred Words in the Common English Testament have not yet appeared. It is intended to continue the series.

The writer of the review of the works of Dr. Cumming and Mr. Read, in our last number, has pointed out two *errata* which escaped his eye when he read the proofs. In page 677, column 1, line 17, "strange antitheses" should be "strained antitheses;" and in the 29th line of the same column, "Theological" should be "Illogical," making the sentence read thus: "Illogical rhetoric—especially where the rhetoric is of a high order like Dr. Cumming's—is perhaps the worst form which human language can assume."

Our Hammersmith friends have surmounted the difficulties which had interposed to retard the commencement of their new chapel. At three o'clock on Friday, December the 6th, the first stone is to be laid by S. M. Peto, Esq., and an address on the occasion delivered by the Rev. John Aldis. Their pastor, Mr. Leechman, was at the time of the last advices in Ceylon, and our readers will unite with us in the hope that after he has performed those services in India which he has undertaken at the request of the Committee of the Mission, he and his flock will have many happy meetings in their enlarged place of concourse.

The Rev. C. M. Birrell will be obliged if his correspondents will address his letters to "Wavertree, Liverpool," as, if they are merely directed "Liverpool," an additional postage is incurred before they reach him.

A deacon of the church in Belvoir Street, Leicester, under the care of Mr. Mursell, informs us that on Lord's day, Nov. 10th, after two sermons by their beloved pastor, and at a social meeting on the following evening, the sum of two thousand pounds was contributed in reduction of the debt on their place of worship. Our informant regards this as a confirmation of an opinion which he has long held, that it is a great error when collections are to be made to seek the aid of some popular preacher from a distance, in order to urge to that liberality which to be acceptable to the great Head of the church ought to be spontaneous.

Some of our friends anxiously inquire what course ought to be pursued in reference to the papal Bull by those Christians who acknowledge no authority in spiritual concerns but that of Christ. The Bull itself we have given at full length, and we intend to make a few observations bearing on the question in our Preface. We will venture to say here, however, that it appears to us that watchfulness and prayer are more seasonable than any appeal to the secular powers. It may be that quiescence may continue for some time to be our duty, while hostile claimants of authority over the consciences of men are engaged in active strife; but it may be that ere long our interposition may be required to avert injurious legislation. Till we see more clearly than is yet discernible what will be the course of the antagonist armies, it is as a body of reserve that we can do the most effective service. Yet, anxious as we are to repress rash effort, we dare not countenance misapprehension of the degree of danger. It will now be the great aim of the Romanists to persuade the people of this country that the dignitaries recently appointed by the pope are merely Roman catholic bishops to rule over Roman catholic flocks. Say so who may, we are prepared to maintain and prove that according to the standards of the Romish church, every baptist is as much amenable to the Romish bishop of the district in which he lives as the most devout communicant at the altar. Roman catholic advocates, it should be clearly understood, are not bound by their own disclaimers. They will be told by their ecclesiastical superiors—or they who trust in them will be told—that these gentlemen were in the position of minors assigned to other men their father's estates. The decrees of the Council of Trent are as binding upon Pius IX. himself, as the injunctions of Pius IX. are upon the meanest Italian friar. Were he to disclaim any power over baptized heretics which those decrees assume, he could fall back upon them at the first convenient opportunity, most gracefully. It is only want of space that prevents our adducing now conclusive proof of these assertions. It lies before us.

# Supplement.

DECEMBER, 1850.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

Formed 1792.

OBJECT :—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 30, 1850	£19 776 13 1
EXPENDITURE	19,632 10 3
BALANCE against the society	4,802 15 0

Treasurers, WILLIAM BRODIE GURNEY, Esq., SAMUEL MORTON PETO, Esq., M.P.  
Secretaries, Rev. FREDERICK TRESTRAIL and EDWARD B. UNDERHILL, Esq.,  
Baptist Mission House, 33, Moorgate Street.

#### Committee.

Acworth, Rev. James, LL.D., Bradford.  
Allen, Joseph H., Esq., Brixton.  
Angus, Rev. Joseph, M.A., Stepney.  
Birrell, Rev. Charles M., Liverpool.  
Birt, Rev. Caleb E., M.A., Wantage.  
Bowes, Rev. W. B., London.  
Brawn, Rev. Samuel, Loughton.  
Brock, Rev. William, London.  
Cox, Rev. Francis A., D.D., LL.D., Hackney.  
Green, Rev. Samuel.  
Groser, Rev. William, Chelsea.  
Hinton, Rev. John H., M.A., London.  
Hoby, Rev. James, D.D., London.  
Katterns, Rev. Daniel, Hackney.  
Leechman, Rev. John, M.A., Hammersmith.  
Leonard, Solomon, Esq., Bristol.  
Murch, Rev. William H., D.D., Watford.  
Mursell, Rev. James P., Leicester.

Newman, Rev. T. F., Nailsworth.  
Noel, Hon. and Rev. E. W., London.  
Overbury, Rev. Robert W., London.  
Pewtress, Thomas, Esq., Gravesend.  
Phillips, J. L., Esq., Melksham.  
Pryce, Rev. E. S., A.B., Gravesend.  
Robinson, Rev. W., Kettering.  
Roff, Rev. Robert, Cambridge.  
Russell, Rev. Joshua, Greenwich.  
Soule, Rev. Israel May, Battersea.  
Sprigg, Rev. James, M.A., Westbury Leigh.  
Steane, Rev. Edward, D.D., Camberwell.  
Stevenson, George, Esq., Blackheath.  
Stovel, Rev. Charles, London.  
Tucker, Rev. F., B.A., Manchester.  
Webb, Rev. James, Ipswich.  
Winter, Rev. Thomas, Bristol.

#### Auditors.

Messrs. William Bowser, Charles Burls, and Charles Jones.

Missionaries	54
Native preachers and catechists	121
Net increase of members during the year	190
Number of members	5,008
Assistant teachers	203
Day schools	105
Day scholars	4,276

*In these numbers Jamaica is not included, the churches there, consisting of about 30,000 persons, being no longer aided by the society.*

# Baptist Home Missionary Society.

Formed 1797.

OBJECT: "To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns."

INCOME, year ending March 31, 1850	£4,521	10	2
EXPENDITURE	4,522	17	11
BALANCE, against the society	430	0	0

Treasurer, JOHN R. BOUSFIELD, Esq., 126, Houndsditch.

Secretary, REV. STEPHEN JOSHUA DAVIS, 33, Moorgate Street.

## Committee.

Allen, Mr. J. H.  
Bezer, Mr. H.  
Bond, Mr. W. H.  
Easty, Mr. Nathaniel.  
Green, Mr. Benjamin L.  
Groser, Rev. William.  
Haddon, Mr. John.

Hemming, Mr. T.  
Heptinstall, Mr. W.  
Hill, Mr. J.  
Miall, Rev. William.  
Moore, Mr. G.  
Sarl, Mr. A.  
Smith, Rev. James.

## Auditors.

Mr. James Low and Mr. William Sarl.

Central stations	107
Village stations	193
Missionaries and grantees	107
Additions to the churches, in the year	539
Members	4,417
Hearers, about	23,000
Sunday schools	113
Teachers, about	1,000
Scholars, about	7,500

# Baptist Irish Society.

Formed 1814.

OBJECT:—"The diffusion of the gospel of Jesus Christ principally by the employment of Missionaries and Readers in Ireland, the establishment of Schools, and the distribution of Bibles and Tracts."

INCOME, year ending March 31, 1849	£2,807	11	6
EXPENDITURE	2,743	16	2
BALANCE against the society	1,606	13	2
RELIEF FUND, expended in the year	626	14	0
BALANCE in hand	820	15	8

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, REV. W. P. WILLIAMS, 33, Moorgate Street.

Auditors, MR. WILLS KITSON and MR. GEORGE GOULD.

## Committee.

Beddome, Mr. William.  
Bigwood, Rev. J.  
Bond, W. H., Esq.  
Green, Rev. Samuel.  
Groser, Rev. William  
Hanson, Mr. W. D.  
Jay, Mr. Alfred.  
Low, Mr. James.  
Lowe, Mr. George, F.R.S  
Miall, Rev. William.

Oliver, Mr. James.  
Overbury, Rev. Robert W.  
Peto, S. M., Esq., M.P  
Rothery, Rev. Joseph.  
Sanders, Mr. Joseph.  
Stevenson, G., Esq.  
Trestrail, Rev. Frederick.  
Watson, Mr. Samuel.  
Young, Mr. Thomas.



Chief stations . . . . .	16
Sub-stations . . . . .	54
Missionaries . . . . .	16
Readers . . . . .	7
Schools, about . . . . .	30
Scholars on the books, about . . . . .	2,000

## General Baptist Missionary Society.

*Formed 1816.*

INCOME, year ending June 30, 1850 . . . . .	£1,887	8	4
EXPENDITURE . . . . .	1,669	8	8
BALANCE due to the Treasurer . . . . .	255	19	6

Treasurer, Mr. ROBERT PEGG, Derby.

Secretary, Rev. J. G. PIKE, Derby.

### Committee.

Balm, Mr. J.  
Bennett, Mr. W.  
Earpe, Mr. John.  
Harding, Mr. Charles.  
Heard, Mr. John.  
Hill, Mr. Thomas.  
Keeley, Mr. Jonathan.  
Mallett, Mr. Henry.

Noble, Mr. J.  
Roberts, Mr. Charles.  
Stevenson, Mr. George.  
Stevenson, Mr. William.  
Trueman, Mr. George.  
Wilkins, Mr. William.  
West, Mr. Lambert.  
Winks, Mr. J. F.

Bankers, Messrs. Smith and Co., Derby; Messrs. Smith, Payne, and Smith, London.

## Bible Translation Society.

*Formed 1840.*

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1850 . . . . .	£1,695	5	8
EXPENDITURE . . . . .	1,644	2	4
BALANCE in hand . . . . .	51	3	4

Treasurer, G. T. KEMP, Esq., Spital Square.

Secretary, Rev. EDWARD STEAND, D.D., Camberwell.

### Committee.

Allen, J. H., Esq., Brixton.  
Acworth, J., LL.D., Bradford.  
Angus, Rev. J., M.A.  
Birrell, Rev. C. M., Liverpool.  
Bowes, Rev. W. B., London.  
Brock, Rev. W., London.  
Burls, C., Esq., London.  
Burns, Rev. J., D.D., London.  
Cox, Rev. F. A., D.D., LL.D.  
Hinton, Rev. J. H., M.A., London.  
Hoby, Rev. J., D.D., London.  
Jackson, S., Esq., Camberwell.  
Low, James, Esq., London.  
Lowe, G., Esq., F.R.S., London.  
March, Rev. W. H., D.D., London.  
Mursell, Rev. J. P., Leicester.

Newman, Rev. T. F., Shortwood.  
Overbury, Rev. R. W., London.  
Pewfress, T., Esq., Gravesend.  
Pike, Rev. J. G., Derby.  
Pryce, Rev. E. S., B.A., Gravesend.  
Robinson, Rev. W., Kettering.  
Roff, Rev. R., Cambridge.  
Russell, Rev. J., Greenwich.  
Soule, Rev. I. M., Battersea.  
Sprigg, Rev. J., M.A., Westbury Leigh.  
Stevenson, G., Esq., Blackheath.  
Tucker, Rev. F., Manchester.  
Underhill, E. B., Esq., London.  
Watson, S., Esq., London.  
Webb, Rev. J., Ipswich.  
Winter, Rev. T., Bristol.

### Travelling Agents.

Rev. George Francis, 61, Walnut Tree Walk, Lambeth; Rev. Manoch Kent, Shrewsbury.

## Particular Baptist Fund.

*Formed 1717.*

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1850	£2,511 9 8
EXPENDITURE	2,514 16 10

Treasurers, WILLIAM LEPAED SMITH, Esq., Denmark Hill.

WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

WILLIAM BEDDOME, Esq., London.

Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

## General Baptist Fund.

*Formed 1726.*

OBJECTS:—"Created in 1726, by the voluntary contributions of several churches and individuals as "a permanent fund for the Education of Students for the ministry among the General Baptists, and for the better support of Necessitous Ministers of that denomination throughout the country." This Fund is connected with the body whose Annual Assembly is held on Whit-Tuesday in Worship Street meeting house, London, to which the Rev. Joseph Carlow Means of Chatham and the Rev. W. H. Black of London are Joint Secretaries.

INCOME, 1849-50	£134 3 11
EXPENDITURE	125 7 8

Treasurer, T. W. DUNCH, Esq., 15, Stepney Causeway.

Secretary, Rev. W. H. BLACK, Mill Yard, Goodman's Fields.

## Baptist Building Fund.

*Formed 1811.*

OBJECT:—"To assist by gift, or loan without interest, in the building, enlargement, or repair of places of worship, belonging to the Particular or Calvinistic Baptist denominations throughout the United Kingdom."

INCOME, year ending July, 1850	£903 3 1
EXPENDITURE	888 14 6
BALANCE in hand	39 10 5

Treasurer, JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary, Mr. JOHN EASTTY, 2, Victoria Terrace, Upper Grange Road, London.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

### Committee.

Bayley, Mr. George.

Barnes, Mr.

Benham, Mr. J. L.

Bowser, Mr. William.

Bowser, Mr. A. T.

Danford, Mr. John.

Dixon, Mr. R. S.

Eastty, Mr. Nathaniel.

Haddon, Mr. John.

Merrett, Mr. Thomas.

Moore, Mr. G.

Oliver, Mr. James.

Peto, Mr. S. M., M.P.

Powtress, Mr. Stephen.

Poole, Mr. M.

Rothery, Rev. J.

Soule, Rev. I. M.

Spurden, Mr.

Trestrail, Rev. F.

Warrington, Mr. Joseph.

Williams, Mr. R.

Wilmshurst, Mr. B. C.

Woollacott, Mr. J. C.

Auditors, Messrs. W. BOWSER and N. EASTTY.

Collector, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Grant during the year to two churches	£40 0 0
Loans to six churches	800 0

## Baptist Union.

*Formed 1813.*

**OBJECTS :—**"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1850	£106	15	1
EXPENDITURE, including last year's balance	151	0	2
BALANCE against the Society	45	5	1

Treasurer, GEORGE LOWE, Esq., F.R.S, 39, Finsbury Circus.

Secretaries,

REV. EDWARD STEANE, D.D., Camberwell ;

REV. JOHN HOWARD HINTON, M.A., 59, Bartholomew Close.

### Committee—Official Members.

Angus, Rev. Joseph, M.A., Theological Tutor of Stepney College.  
 Bailey, Mr. W., Secretary to the Particular Baptist Fund.  
 Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society.  
 Easty, Mr. John, Secretary to the Baptist Building Fund.  
 Groser, Rev. William, Secretary to the Board of Baptist Ministers in London.  
 Hoby, Rev. J., D.D., Secretary to the Hanserd Knollys Society.  
 Pike, Rev. J. G., Secretary to the General Baptist Missionary Society.  
 Trestrail, Rev. F., Secretary to the Baptist Missionary Society.  
 Underhill, Mr. E. B., Secretary to the Baptist Missionary Society.  
 Williams, Rev. W. P., Secretary to the Baptist Irish Society.

### Elected Members.

Allen, Mr. J. H., Brixton.	Godwin, Rev. B., D.D., Bradford.
Betts, Rev. H. J., London.	Haddon, Mr. John, London.
Bigwood, Rev. J., London.	Leechman, Rev. J., M.A., Hammersmith.
Birt, Rev. C. E., M.A., Wantage.	Low, Mr. James, London.
Brock, Rev. W., London.	Murch, Rev. W. H., D.D., London.
Burditt, Rev. T., Saffron Walden.	Rothery, Rev. J., London.
Burns, Rev. J., D.D., London.	Smith, Rev. James, London.
Burl, Mr. Charles, London.	Stevenson, Rev. J., Walworth.
Cox, Rev. F. A., D.D., LL.D., Hackney.	Wallace, Rev. R., Tottenham.
Fishbourne, Rev. G. W., Bow.	Watson, Mr. W. H., Walworth.

### Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.  
 In Scotland, the Secretary of the Baptist Union for Scotland.  
 In Ireland, the Secretary of the Baptist Union for Ireland.  
 In Hamburgh, the Rev. J. G. Oncken.  
 In Prussia, the Rev. G. W. Lehmann, Berlin.  
 In Canada, the Revs. Drs. Cramp and Davies.  
 In New Brunswick, Committee of Correspondence of New Brunswick Association.  
 In United States, the Rev. Baron Stow, M.A., Boston.  
 In West Indies, the Rev. John Clark, Brown's Town, Jamaica.  
 In East Indies, the Secretaries of the Bengal Baptist Association.  
 In Australia, the Rev. John Ham, Sydney.



## Bath Society for Aged Ministers.

Formed 1816.

OBJECT:—"The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the Rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June 8, 1849	£385 17 3
EXPENDITURE	253 15 6
Capital, £4600 new 3½ per cent. Stock, £1000 3 per cent. Consols, 100 3 per cent Reduced.	
Claimants receiving aid	26
Number of Beneficiary Members	108

Treasurer, JOHN LEDYARD PHILLIPS, Esq., Melksham, Wilts.

Secretary, REV. CHARLES DANIELL, Melksham.

### Fundees.

Kelsall, Henry, Esq., Rochdale.  
Leonard, R., Esq., Bristol.

Phillips, J. L., Esq., Melksham.  
Smith, W. L., Esq., Denmark Hill.

### Committee.

Anstie, Mr. G. W., Devizes.  
Barnes, Rev. W., Trowbridge.  
Cary, Mr. S., Bristol.  
Cater, Rev. P., Chéelsea.  
Clarke, Rev. T., Ashford.  
Dooney, Rev. J. T., Oxford.  
Fowler, Mr. W., Trowbridge.  
Gotch, Rev. F. W., M.A.  
Hanson, Mr. J., Brixton Hill.  
Hinton, Rev. J. H., M.A., London.  
Howe, Rev. G., Warminster.  
Jackson, Rev. John, Coate.  
Kelsall, Mr. H., Rochdale.  
Leonard, Mr. R., Bristol.  
Pryce, Rev. E. S., A.B., Gravesend.

Rodway, Rev. G. W., Bingley.  
Russell, Rev. J., Blackheath.  
Salter, Mr. S., Trowbridge.  
Sheppard, J., Esq.  
Sherring, Mr. R. B., Bristol.  
Shoard, Mr. John, Bristol.  
Smith, Mr. J. G., Bath.  
Smith, Mr. W. L., Denmark Hill.  
Stearne, Rev. E., D.D., Camberwell.  
Tucker, Mr. E., Bath.  
Wassell, Rev. D., Bath.  
Webb, Rev. E., Tiverton.  
West, Mr. G., Bath.  
Winter, Rev. T., Bristol.  
Yates, Rev. W., Stroud.

## Baptist Magazine.

Commenced 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending June 25, 1850	£85
Grants to Widows from the commencement to Midsummer last	5,732

Editor, REV. WILLIAM GROSER, 11, Smith Street, Chelsea.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street.

Secretary, WILLIAM DAY HANSON, Esq., 33, Moorgate Street.

Publishers, MESSRS. HOULSTON and STONEMAN, 65, Paternoster Row.

## Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 27, 1850	£208
Grants from the commencement	2,971

Treasurer, REV. DR. MURCH, 57, Torrington Square, London.

Publisher, MR. HADDON, Castle Street, Finsbury.

Trustees.

Bartlett, W. P., Esq.  
Birt, Rev. C. E., A.M.  
Birt, Rev. Isaiah, deceased.  
Beddome, W., Esq.  
Bosworth, Newton, Esq., deceased.  
Cort, James, Esq.  
Groser, Rev. William.  
Jackson, Samuel, Esq.  
Mann, Rev. Isaac, A.M.  
Millard, P., Esq.

Morgan, Rev. Thomas.  
Murch, Rev. W. H., D.D.  
Price, Thomas, LL.D.  
Saunders, Alexander Esq., deceased.  
Smith, Edward, Esq.  
Smith, W. L., Esq.  
Steadman, Rev. W., D.D., deceased.  
Stearne, Rev. E., D.D.  
Summers, Rev. S., deceased.

**Baptist Tract Society.**

*Formed 1841.*

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views, as Calvinists and Strict Communion Baptists."

INCOME, year ending December 31, 1849 . . . . .	£96 9 8
EXPENDITURE . . . . .	141 14 11
BALANCE due to the Treasurer . . . . .	32 16 8½

Editor, Rev. W. NORTON.

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.

Secretaries, Rev. R. W. OVERBURY, 6, Henrietta Street, Brunswick Square ;  
Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

Committee.

Betts, Rev. H. J.  
Blake, Rev. W.  
Bowser, Mr. W.  
Chalmers, Mr. W.  
Kevan, Mr. N.  
Lewis, Rev. B.  
Lush, Mr. R.

Merrett, Mr. T.  
Peacock, Rev. J.  
Rothery, Rev. J.  
Price, Mr. T.  
Whorlow, Mr.  
Wyard, Rev. G.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Sq., Camden Town.  
Tract Depository, Messrs. HOULSTON and STONEMAN'S, 65, Paternoster Row.

**The Hanserd Knollys Society.**

*Formed 1844.*

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. JAMES HOBY, D.D.

Auditors, J. H. ALLEN, Esq., J. W. PEWTRESS, Esq., J. J. SMITH, Esq.

Communications may be addressed to 33, Moorgate Street.

Council.

Acworth, Rev. J., D.D., LL.D.  
Angus, Rev. Joseph, M.A.  
Birrell, Rev. C. M.  
Birt, Rev. Caleb Evans, M.A.  
Black, Rev. William Henry.  
Brock, Rev. William.  
Burditt, Rev. Thomas.  
Burns, Rev. Jabez, D.D.  
Cox, Rev. F. A., D.D., LL.D.  
Crisp, Rev. T. S.  
Davies, Rev. B., Ph.D.  
Evans, Rev. B.  
Godwin, Rev. B., D.D.  
Gotch, Rev. F. W., M.A.  
Green, Rev. Samuel.  
Groser, Rev. William.  
Hinton, Rev. J. H., M.A.  
Jones, Charles Theodore, Esq.  
Kemp, G. T., Esq.

Lowe, George, Esq., F.R.S.  
Morgan, Rev. T.  
Murch, Rev. W. H., D.D.  
Mursell, Rev. J. P.  
Newman, Rev. Thomas Fox.  
Offor, G., Esq.  
Orchard, Rev. G. H.  
Owen, Rev. J. J.  
Pottenger, Rev. T.  
Price, Thomas, LL.D.  
Read, James, Esq.  
Overbury, Rev. H. W.  
Roff, Rev. Robert.  
Russell, Rev. Joshua.  
Sprigg, Rev. James, M.A.  
Stearne, Rev. Edward, D.D.  
Stovel, Rev. Charles.  
Thomas, Rev. Thomas.  
Trestrail, Rev. Frederick.

## BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

## Bristol.

*Instituted 1770.*

INCOME, year ending June 26, 1849 . . . . .	£2,042 18 3
EXPENDITURE . . . . .	2,270 14 3
BALANCE in hand, June 26, 1850 . . . . .	35 15 8

Present number of Students, 22.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.

Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE ASHMEAD, Esq.

## Committee.

Anstie, Mr. G. W.  
Cary, Mr. S.  
Chandler, Mr. J. M.  
Crisp, Rev. T. S.  
Cross, Mr. W.  
Cross, Rev. W. J.  
Daniel, Mr. G. C.  
Davis, Rev. G. H.  
Gotch, Rev. F. W., M.A.  
Hawkins, Rev. W.  
Haycroft, Rev. N., M.A.  
Jones, Mr. R.  
Leonard, Mr. S.

Livett, Mr. A.  
Livett, Mr. J.  
Phillips, Mr. J. L.  
Ransford, Mr. O.  
Reed, Mr. C.  
Ryland, Mr. J. E.  
Sheppard, Mr. John.  
Sherring, Mr. R. B.  
Shoard, Mr. John.  
Smith, Mr. J. G.  
Steane, Rev. E., D.D.  
Whittuck, Mr. C. J.  
Winter, Rev. T.

## Stepney.

*Instituted 1810.*

INCOME, year ending September 11, 1850 . . . . .	£1,581 19 4
EXPENDITURE . . . . .	1,517 16 2
BALANCE due in hand . . . . .	55 10 9

Present number of Students, 20.

Theological Tutor, Rev. JOSEPH ANGUS, M.A.

Treasurer, GEORGE T. KEMP, Esq., Spital Square.

Secretaries, Rev. Dr. HOBY ; Rev. S. GREEN.

Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

## Committee.

Allen, Mr. J. H.  
Beddome, Mr. William.  
Benham, Mr. J.  
Bigwood, Rev. J.  
Brawn, Rev. Samuel.  
Brock, Rev. William.  
Burls, Mr. Charles.  
Cox, Rev. F. A., D.D., LL.D.  
Danford, Mr. John.  
East, Rev. David Jonathan.  
Eastly, Mr. Nathaniel.  
Fishbourne, Rev. George W.  
Foster, C. J., Esq.  
Groser, Rev. William.  
Gurney, Mr. William B.

Leechman, Rev. John, M.A.  
Lowe, Mr. George, F.R.S.  
Murch, Rev. W. H., D.D.  
Overbury, Rev. R. W.  
Pryce, Rev. E. S., A.B.  
Salter, Rev. W. A.  
Smith, Rev. Thomas.  
Smith, Mr. W. Lepard.  
Soule, Rev. Israel May.  
Steane, Rev. Edward, D.D.  
Stevenson, G., Esq.  
Stovel, Rev. Charles.  
Trestail, Rev. Frederick.  
Warrington, Mr. J.  
Wood, F. J., LL.D.

Auditors, Mr. B. L. GREEN ; Mr. GEORGE GOULD.



**Bradford.***Instituted 1804.*

INCOME, year ending August 6, 1850 . . . . .	£1,004 8 5½
EXPENDITURE . . . . .	939 1 6½

Number of students, sixteen.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D., Horton College.

Classical Tutor, Rev. FRANCIS CLOWES.

Treasurer, WILLIAM MURGATROYD, Esq., Bradford.

'Secretaries, Rev. H. DOWSON ; T. AKED, Esq., Bradford.

Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

**Committee.**

Bickham, T. Esq., Manchester.  
 Burras, Mr., Leeds.  
 Chapman, Mr. Sheffield.  
 Cheetham, James, Esq., Oldham.  
 Cooke, Mr., Bradford.  
 Coward, John, Esq., Liverpool.  
 Fawcett, James, Esq., Hebden Bridge.  
 Foster, G., Esq., Sabden.  
 George, W., Esq., Bradford.  
 Goodman, G., Esq., Leeds.  
 Greenwood, Mr., Haworth.  
 Gresham, Mr., Leeds.

Hainsworth, Mr. P., Farsley.  
 Harris, R., jun., Esq., Leicester.  
 Hepper, Mr., Shipley.  
 Illingworth, Miles, Esq., Bradford.  
 Kelsall, Henry, Esq., Rochdale.  
 Lawden, Mr. A., Birmingham.  
 Shaw, Mr., Salendine Nook.  
 Stead, Mr., Bradford.  
 Town, Mr. John, Keighley.  
 Town, Mr. Joseph, Leeds.  
 Vickers, W., Esq., Nottingham.  
 Wheldon, Mr. John, Scarborough.

And ministers who subscribe or make an annual collection.

**Pontypool.***Instituted at Abergavenny, 1807.**Removed to Pontypool, 1836.*

INCOME, from May 23, 1849, to May 21, 1850 . . . . .	£638 17 2
EXPENDITURE . . . . .	601 10 7
BALANCE due to the Treasurer . . . . .	146 13 8

Number of students, 12.

President, Rev. T. THOMAS.

Classical Tutor, Rev. GEORGE THOMAS.

Treasurer, W. W. PHILLIPS, Esq.

Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

**Committee.**

Bevan, Rev. T., Nantyglo.  
 Conway, B., Esq., Pontrhydryn.  
 Conway, J., Esq., Blaenau.  
 Conway, Mr. W., Pontypool.  
 Davies, Mr. C., Pontypool.  
 Davies, Rev. D., Llanelly.  
 Davies, Mr. W., Talywaun.  
 Edwards, Rev. D., Newport.  
 Evans, Rev. D. D., Pontrhydryn.  
 Evans, Rev. J., Caerleon.  
 Griffiths, Rev. Rees, Zion Chapel.  
 Hiley, Rev. F., Llanwanarth.  
 Isaac, Rev. D. L., Trosnant.  
 James, W. C., Esq., Pontnewydd.  
 Jenkins, J., Esq., Caerleon.

Jenkins, Mr. W., Caerleon.  
 Jenkins, W., Esq., Ponthir.  
 Lawrence, D., Esq., Pontypool.  
 Lewis, Mr. H., Abersychlan.  
 Michael, Rev. J., Zion Chapel.  
 Price, Rev. W., Beulan.  
 Rowe, Rev. J., Risca.  
 Thomas, Rev. Evan, Bethel.  
 Thomas, Rev. M., Abergavenny.  
 Thomas, Rev. T., Bethesda.  
 Thomas, Rev. W., Newport.  
 Thomas, Rev. W., Pysgah.  
 Tombs, Mr. D., Newport.  
 Williams, Rev. S., Nantyglo.

**Haverford West.***Instituted 1839.*

INCOME, year ending August 1, 1847 [The latest account received] . . . £285 5 7

President, Rev. D. DAVIES, Haverford West.

**Leicester.****GENERAL BAPTIST NEW CONNEXION.***Removed to Leicester 1843.*

INCOME, audited Sept. 16, 1850	£434 17 5
EXPENDITURE, including last year's balance . . . . .	503 5 8
BALANCE, due to Treasurer . . . . .	68 8 3

Tutor, Rev. JOSEPH WALLIS.

Treasurer, W. P. BENNETT, Esq., Sawley.

Secretaries, Rev. J. GOADBY, Loughborough; Rev. J. F. WINKS, Leicester.

Committee.

Baldwin, Mr. G., Nottingham.  
 Crofts, Mr. W., Wolvey.  
 Farp, Mr. J., Melbourne.  
 Gray, Mr. B., Loughborough.  
 Heard, Mr. J., Nottingham.  
 Hill, Mr. T., Nottingham.  
 Hodgson, Mr. J., Stubbing House.  
 Noble, Mr. J., Belgrave.

Pegg, Mr. R., Derby.  
 Roberts, Mr. C., Bourne.  
 Soar, Mr. T., Castle Donnington.  
 Stevenson, Mr. G., Derby.  
 Stevenson, Mr. W., Long-Eaton.  
 Trueman, Mr. G., Nottingham.  
 Wherry, Mr. R., Wisbeach.

**Baptist Theological Institution for Scotland.***Instituted 1846*

INCOME, year ending August 3, 1849 . . . . .	£139 6 5
EXPENDITURE . . . . .	149 13 8
BALANCE due to the Treasurer . . . . .	10 7 3

Present number of students, 8.

Tutor, Rev. FRANCIS JOHNSTON, Greenside Place, Edinburgh.

Treasurer, WILLIAM HAMILTON, Esq., Edinburgh.

Secretary, THOMAS H. MILNER, Edinburgh.

**Dr. Ward's Trust.**

Trustees.

WILLIAM BRODIE GURNEY, Esq., Treasurer.

Rev. EDWARD STEANE, D.D.

Rev. GEORGE BROWNE.

WILLIAM LEPARD SMITH, Esq.

Rev. JOSEPH ANGUS, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M., and the Rev. Joseph Angus, A.M., who repaid all they had received. Three students are now upon this fund at Edinburgh.

## GENERAL SOCIETIES.

## Religious Tract Society,

*Formed 1799.*

OBJECT :—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1850, including Jubilee Fund . . . . .	£58,678	14	0
EXPENDITURE . . . . .	58,627	16	6
BALANCE, in favour of the society . . . . .	2,699	12	2

Treasurer, JOHN GURNEY HOARE, Esq., Hampstead.

Honorary Secretaries,

Rev. W. W. CHAMPNEYS, M.A. ; Rev. E. HENDERSON, D.D.

Corresponding Secretary and Superintendent, Mr. WILLIAM JONES,  
56, Paternoster Row.

Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.

Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

## Weekly Tract Society,

*Formed, December, 1847.*

OBJECT :—"To inculcate religion, and to promote the social and moral improvement of the working classes, by the circulation of appropriate tracts. A new tract is published weekly."

RECEIPTS for 1849 . . . . .	£284	3	6
EXPENDITURE . . . . .	252	2	7½
BALANCE in hand . . . . .	32	0	10½

Treasurer, WILLIAM GARLICK, Esq., 33, Great James Street.

Secretary, Rev. WILLIAM H. ELLIOTT, 12, Wharton Street, Lloyd Square.

*Office, 8, St. Ann's Lane, St. Martin's-le-Grand.*

## English Monthly Tract Society.

*Formed 1837.*

OBJECT :—"The tracts are sent every month, postage free, to subscribers, or to any persons to whom they may wish them to be transmitted, in proportion to their subscriptions, whether in Great Britain, France, Germany, Holland, Belgium, or Switzerland."

INCOME, year ending Dec. 31, 1849 . . . . .	£1,464	13	1
EXPENDITURE . . . . .	1,557	3	1
BALANCE in hand . . . . .	13	8	7

Treasurer, MOSES POOLE, Esq., 13, Serle Street, Lincoln's Inn.

Honorary Secretaries, Rev. H. HUGHES, M.A. ; Rev. J. LEIFCHILD, D.D.

Secretary, Mr. JOHN STABB, 20, Red Lion Square.

Collector, Mr. WADE, 27, Swinton Street, Gray's Inn Road.



## Sunday School Union.

Formed 1803.

OBJECT :—" 1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending March 31, 1850, Benevolent Fund Account	£916	7	3
EXPENDITURE ditto	1,200	6	6
BALANCE in hand	18	4	3½
TRADE ACCOUNT, stock at depository	3,389	14	2
CAPITAL	3,250	0	0

President, Right Hon. the Earl RODEN, K.P.

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.

Secretaries.

Mr. WILLIAM H. WATSON.

Mr. ROBERT LATTER.

Mr. PETER JACKSON.

Mr. WILLIAM GROSER.\*

\* 27, Red Lion Street, Clerkenwell.

Collector, Mr. C. T. HOWSHALL, 34, Margaret Street, Hackney Road.

Offices, 60, Paternoster Row.

## British and Foreign Bible Society.

Formed 1804.

OBJECT :—"To encourage a wider circulation of the Holy Scriptures without note or comment : the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 31, 1850	£91,634	12	7
EXPENDITURE	97,246	2	0
BALANCE, cash, stock, and exchequer bills, about	41,199	16	8
LIABILITIES, about	63,555	18	2

President, Right Hon. Lord BEXLEY.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. ANDREW BRANDRAM, A.M., Beckenham ; Rev. GEORGE BROWNE, Clapham.

Superintendent of the Translating and Editorial Department,  
Rev. THOMAS W. MELLER, M.A., Rector of Woodbridge.

Accountant and Assistant Secretary, Mr. WILLIAM HITCHIN.

Assistant Foreign Secretary, Mr. JOHN JACKSON.

Depository, Mr. RICHARD COCKLE.

Collector, Mr. WILLIAM DAVIES.

Bibles issued during the year	453,070
Testaments	686,525
Bibles issued from the commencement of the institution	8,840,891
Testaments	14,269,150
Total from 1804	23,110,050

Society's House, 10, Earl Street, Blackfriars.

## British and Foreign School Society.

Formed 1808.

**OBJECT :—**“Promoting the education of the labouring and manufacturing classes of society of every religious persuasion.”

INCOME (including £750 from the Council of Education) . . . . .	£13,420	2	0
EXPENDITURE . . . . .	14,229	3	10
BALANCE, due to the Treasurer, Dec. 31, 1849 . . . . .	957	2	8
Due to the Bankers . . . . .	1000	0	0

President, The DUKE OF BEDFORD.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, HENRY DUNN, Esq., Central School, Borough Road.

Collector, Mr. G. R. EHN, 11, Albion Terrace, Penton Place, Newington.

## Voluntary School Association.

Formed 1848.

**OBJECT :—**“The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The Society shall also be at liberty, so far as it may be practicable, consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries. The religious instruction in schools connected with the Society, is to be based upon the Holy Scriptures in the authorized version (which shall be read, at least, daily), and shall comprehend the great doctrines of the divinity and atonement of Jesus Christ, and the regenerating influence of the Holy Spirit. It is, however, intended that such parents of children in attendance at the schools as may object to the religious instruction given, shall be at liberty to withdraw their children during such portion of school hours as may be specially devoted to it.”

INCOME, year ending March 31st, 1850 . . . . .	£1,432	13	3
EXPENDITURE . . . . .	1,384	14	0
BALANCE in hand . . . . .	922	11	8

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries,

REV. HENRY RICHARD, 10, Surrey Square; JOSEPH BARRETT, Esq.,  
Lyndhurst Road, Peckham.

Assistant Secretary, CHARLES THEODORE JONES, Cedar Lodge, Denmark Hill.

Office, 26, New Broad Street, City.

Normal School for Young Men, 30, Surrey Place, Old Kent Road.

Normal School for Young Women, 15, Charlotte Row, Walworth Road.

## Society for Promoting Female Education in the East.

Formed 1834.

**OBJECT :—**“The establishment and superintendence of schools in the East, where favourable opportunities are presented—the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents—and the training and encouragement of subordinate native teachers.”

INCOME, year ending May, 1850 . . . . .	£1,753	18	0
EXPENDITURE . . . . .	1,814	4	8
BALANCE in hand . . . . .	100	3	8

President, Her Grace the Duchess Dowager of BEAUFORT.

Treasurer, JOHN LABOUCHERE, Esq., 20, Birchin Lane.

Hon. Secretaries, Miss ADAM; Miss BRIDGES.

Assistant Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, “Care of Mr. Suter, 32, Cheapside.”

### British and Foreign Sailors' Society.

OBJECT:—To promote the spiritual interests of seamen; the society comprehending "all denominations of Christians holding the essential doctrines of the protestant faith."

INCOME, year ending May, 1850 . . . . . £2,683 1 0  
EXPENDITURE . . . . . 2,922 19 4

President, Rt. Hon. Earl DUCIE.

Treasurer, Sir JOHN PIRIE, Bart.

Honorary Secretary, Rev. THOMAS TIMPSON.

Secretaries, Rev. EDWARD MUSCUTT; Mr. THOMAS AUGUSTUS FIELDWICK.

Bankers, Messrs. HANKEY, Fenchurch Street.

Collector, Mr. E. SHREWSBURY, 16, King's Row, Walworth.

*Society's Offices, 2, Jeffrey's Square, St. Mary Axe.*

### Inland Navigation and Railway Mission.

*Formed 1837.*

OBJECT:—To promote religious instruction among Canalmen, Rivermen, and Railway labourers, by boat, barge, and domiciliary visiting, Scripture reading, Bible and religious tract distribution, particularly on Lord's day."

INCOME, year ending October, 1849 . . . . . £352 7 11  
BALANCE in hand . . . . . 94 0 0

[*The Accounts for 1850 are not yet accessible.*]

Treasurer, JAMES NASH, Esq., 56, Walcot Place, Lambeth.

Secretary, Rev. JOHN TREMBRATH JEFFERY.

### British Society for the Propagation of the Gospel among the Jews.

*Formed 1842.*

OBJECT:—The propagation of the gospel among the Jews; "the more immediate field of the Society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April, 1850 . . . . . £4,020 6 4  
EXPENDITURE . . . . . 3,687 17 8  
BALANCE, in hand . . . . . 346 2 9

Treasurer, JOHN DEAN PAUL, Esq., 217, Strand.

Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;  
Rev. W. M. BUNTING.

Resident Secretary, Mr. G. YONGE, 1, Crescent Place, Blackfriars.

### Peace Society.

*Formed 1816.*

OBJECT:—"To print and circulate tracts, and to diffuse information, tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles."

INCOME, year ending May 21, 1850 . . . . . £1,228 1 5  
EXPENDITURE . . . . . 1,124 12 9  
BALANCE in hand . . . . . 284 0 5



President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.

Secretary, Rev. HENRY RICHARD, 10, Surrey Square, Old Kent Road.

Assistant Secretary, Mr. A. BROCKWAY, Peace, Office, 19, New Broad Street.

## Christian Instruction Society.

*Formed 1825.*

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the committee may from time to time approve, for the accomplishment of the great objects contemplated by the society."

INCOME, year ending April 27, 1850 . . . . .	£784	1	7
EXPENDITURE . . . . .	587	2	4
BALANCE in favour of the society . . . . .	131	6	4

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.

Secretaries, Rev. ROBERT ASHTON, Putney, Surrey;

Mr. JOHN PITMAN, 9, Grove Place, Hackney.

Collector, Mr. JOHN RIDLER, 3, Normandy Place, Brixton.

Associations connected with the society . . . . .	105
Visitors . . . . .	2,135
Families visited . . . . .	51,705

*Letters for the Secretaries may be addressed to 60, Paternoster Row.*

## City Mission.

*Formed 1835.*

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending June 17, 1850 . . . . .	£21,090	8	10
EXPENDITURE . . . . .	22,587	11	3
BALANCE in cash . . . . .	1,215	19	2

Treasurer, Sir EDWARD NORTH BUXTON, Bart., M.P.

Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries.

Rev. J. BEECHAM, D.D.  
 Rev. H. H. BEAMISH, M.A.  
 Rev. W. M. BUNTING.  
 Rev. J. CARVER, M.A.  
 Rev. J. CHARLESWORTH, B.D.  
 Rev. R. W. DIBDIN, M.A.  
 Rev. J. M. FISHER, M.A.  
 Rev. J. H. GRAY, M.A.  
 Rev. C. B. GRIBBLE, M.A.

Rev. J. C. HARRISON.  
 Rev. J. T. HOLLOWAY, D.D.  
 Rev. J. LEILCHILD, D.D.  
 Rev. PETER LORIMER.  
 Rev. J. MORISON, D.D.  
 Hon. and Rev. B. W. NOEL, M.A.  
 Rev. R. REDPATH, M.A.  
 Rev. J. W. REEVE, M.A.  
 Rev. E. STEANE, D.D.

Bankers, MESSRS. BARNETT, HOARE, and Co., 62, Lombard Street.

Collector, Mr. ISAAC GRIFFITH, 42, Ely Place, Holborn Hill.

Missionaries employed	242
Visits during the year	1,018,436
Copies of scriptures distributed	3,090
Tracts distributed	1,197,953

Office, 20, Red Lion Square.

## British and Foreign Anti-Slavery Society.

Formed 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1850	£940 12 2
EXPENDITURE	1,205 17 11
BALANCE due to the Treasurer	210 19 6

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.

Secretary, JOHN SCOBLE.

Office, 27, New Broad Street, London.

## British Anti-State Church Association.

Formed 1844.

OBJECT:—"The liberation of religion from all state interference."

INCOME, year ending May 1, 1850	£1,792 11 11
EXPENDITURE	1,947 5 6
BALANCE in hand	51 15 0

Treasurer, Mr. WILLIAM EDWARDS.

Secretary, Mr. JOHN CARVELL WILLIAMS.

Office, 4, Crescent, Bridge Street, Blackfriars.

## Ragged School Union.

Formed 1844.

OBJECTS:—"To encourage and assist those who teach in Ragged Schools; to help such by small grants of money, where advisable; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general; to visit the various schools occasionally, and observe their progress; to encourage teachers' meetings and bible classes; and to assist the old, as well as the young, in the study of the word of God."

INCOME, from May 1, 1849, to May 1, 1850	£2,911 9 5
EXPENDITURE	3,000 18 6
BALANCE in hand	369 10 6
Deposited as a Reserve Fund	2,000 0 0

Treasurer, R. C. L. BEVAN, Esq., Lombard Street.

Bankers, MESSRS. BARCLAY, BEVAN, TRITTON, and Co., Lombard Street.

Honorary Secretary, Mr. W. LOCKE, 127, Regent Street.

Secretary, Mr. J. G. GENT, 15, Exeter Hall.

Collector, Mr. W. A. BLAKE, 4, Southampton Row, New Road.

**Aged Ministers' Society.***Formed 1818.*

**OBJECT:**—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME . . . . .	£520 5 10
EXPENDITURE . . . . .	580 8 0

CAPITAL, stock yielding about £447 per annum.

Cases relieved last year, 53.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.

Trustees, JAMES ESDALE, Esq., THOMAS PIPER, Esq., HENRY WEYMOUTH, Esq.,  
JOHN WILKS, Esq.

Secretary, Rev. G. ROGERS, 70, Albany Road, Old Kent Road.

**Widows' Fund.***Formed 1733.*

**OBJECT:**—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending March 20, 1850 . . . . .	£3,089 11 3
EXPENDITURE . . . . .	3,178 17 5
BALANCE in hand . . . . .	807 7 7
FUNDED PROPERTY producing an annual income of £2,336.	

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.

Secretary, Mr. H. K. SMITHERS, 3, Brabant Court, Philpot Lane.

Collector, Mr. DAVID HINE, 22, Montpelier Square, Brompton.

From whom Forms of Petitions and every other information relative to this charity may be had.

Exhibitions during the year to 109 Widows in England at £11 each.	
Exhibitions . . . . . 50 Widows in England at £12 each.	
Exhibitions . . . . . 2 Widows in England at £10 each.	
Exhibitions . . . . . 38 Widows in Wales at £8 each.	
Exhibitions . . . . . 27 Widows in Wales at £9 each.	

Occasional donations to 12 widows amounting to £100.

Of the 163 English Widows, 82 were of the baptist, 59 of the independent, and 9 of the presbyterian denominations. The denominations of the Welsh widows are not specified.

**Protestant Union.***Founded 1799.*

**OBJECT:**—"The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1848 . . . . .	£2,108 7 4
EXPENDITURE . . . . .	1,446 15 6
STOCK purchased during the year, Consols . . . . .	1,050 0 0
BALANCE in hand . . . . .	316 7 6
CAPITAL, £18,000 in the 3½ per cents, and £8,500 Consols.	

Annuitants . . . . .	26
Number of members . . . . .	164

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.

Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.



## Orphan Working School.

*Founded 1760.*

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

INCOME for the year ending Dec. 31, 1849 . . . . .	£4,575	4	0
EXPENDITURE . . . . .	4,584	4	10
BALANCE in hand . . . . .	461	3	11
STOCK and estates yielding annually about . . . . .	1,719	0	0

Orphans in the Schools, Boys 145, Girls 79, Total 224

Received from the commencement . . . . . 1,434

President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Secretary, Mr. JOSEPH SOUL, 9, Boxworth Grove, Islington.

Collector, Mr. W. H. CHAPLIN, 11, Stebens Buildings, Islington.

Matron, Mrs. BAIRD.

Principal Master, Mr. W. F. TARTTON.

Principal Mistress, Miss SALIER.

*Office, 32, Ludgate Hill.*

## New Asylum for Infant Orphans.

STAMFORD HILL.

*Founded 1844.*

OBJECT:—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age." "It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending March 31, 1850 . . . . .	£1,927	5	0
EXPENDITURE . . . . .	2,028	1	9
BALANCE in hand . . . . .	39	5	5
STOCK, 3½ per cent. stock . . . . .	1,300	0	0
Number of orphans . . . . .	96		
Received from the commencement . . . . .	145		

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P.

Sub-Treasurer, Rev. ANDREW REED, D.D.

Honorary Secretaries, DAVID D. WIRE, Esq.; Rev. T. AVELING.

Sub-Secretary and Collector, Mr. JOHN H. CUZNER.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

*Office, 32, Poultry, London.*

## London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

*Instituted 1732.*

OBJECT:—"Educating and annually clothing one hundred poor children."

INCOME, year ending Dec. 31, 1849 (including dividends) . . . . .	£369	0	0
EXPENDITURE . . . . .	335	11	6
BALANCE in hand . . . . .	139	9	0

*To which is united,*

## The London Society Female Orphan Institution.

*Founded 1830.*

OBJECT :—"Maintaining and educating the daughters of gospel ministers."

INCOME, year ending Dec. 31, 1849 (including dividends)	£209	1	3
EXPENDITURE	220	3	6
BALANCE in hand	41	15	10

Number of female orphans, 9.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 25, Bartlett's Buildings, Holborn.

Collector, Mr. BRESSON, School House, North Street, Little Moorfields.

## Apprenticeship Society.

*Formed 1829.*

OBJECT :—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME, year ending Dec. 31, 1849	£158	8	0
EXPENDITURE	188	0	10
BALANCE in hand	9	17	10

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Roston House, St. Neots, Huntingdonshire.

Rev. J. SPONG, Mortimer House, Mortimer Road, Kingsland.

In the year, 10 premiums have been granted, amounting to £160.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

## Walthamstow Girls' School.

*Established 1803.*

OBJECT :—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1850	£1,631	10	9
EXPENDITURE	1,557	8	5
BALANCE, in hand	146	17	7

Treasurer, JOSEPH TRUEMAN, jun., Esq.

Cash Secretaries, Mrs. E. CAREY; Mrs. FOULGER.

Collector, Mr. HINE, 22, Montpelier Square, Brompton.

# PÆDOBAPTIST SOCIETIES.

## London Missionary Society.

INCOME, 1849-50, including receipts from the stations . . . . .	£62,545	0	11
EXPENDITURE . . . . .	64,489	9	5
BALANCE, against the Society . . . . .	1,538	14	8
Stock possessed for general and special purposes, about . . . . .	23,933	0	0

Treasurer, Sir CULLING HARDLEY EARDLEY, Bart.

Secretaries, Rev. ARTHUR TIDMAN; Rev. JOSEPH JOHN FREEMAN.

*Mission House, Blomfield Street, Finsbury.*

European missionaries, about . . . . .	171
Native agents, about . . . . .	700

## Wesleyan Missionary Society.

BALANCE against the Society from the year 1848 . . . . .	£13,353	16	1
INCOME, for the year ending Dec. 31, 1849 . . . . .	101,685	13	6
EXPENDITURE . . . . .	109,168	10	7
BALANCE due to the treasurers . . . . .	10,841	13	2
The Treasurers are also under acceptances amounting to . . . . .	10,833	9	7

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.

Secretaries, Rev. Dr. BUNTING, Rev. Dr. BEECHAM, Rev. Dr. ALDER, and  
Rev. ELIJAH HOOLE.

*Wesleyan Mission House, Bishopsgate Street Within.*

Central or principal stations called circuits . . . . .	324
Chapels and other preaching places . . . . .	2,992
Missionaries and assistant missionaries . . . . .	427
Catechists, interpreters, day school teachers, &c. . . . .	781
Full and accredited church members . . . . .	105,394
Scholars . . . . .	78,548
Printing establishments . . . . .	8

## Church Missionary Society.

INCOME for the year ending March 31, 1850 . . . . .	£94,401	19	10
EXPENDITURE . . . . .	93,604	3	7
BALANCE, in Stock, at the bankers', and in the office . . . . .	122,404	1	9

President, the Right Hon. the Earl of CHICHESTER.

Treasurer, JOHN THORNTON, Esq.

Secretaries, Rev. HENRY VENN, B.D., Rev. JOHN TUCKER, B.D., and  
Major HECTOR STRAITH.

Assistant Secretary, Rev. W. KNIGHT, jun.

*Mission House, Salisbury Square.*

Stations . . . . .	106
European English clergy . . . . .	125
European Lutheran clergy . . . . .	7
East-Indian ordained missionaries . . . . .	2
European laymen . . . . .	32
European Female Teachers . . . . .	12
East Indian and country-born clergymen . . . . .	4
East-Indian and country-born laymen . . . . .	22
Native lay-teachers . . . . .	1,339
Communicants . . . . .	13,551

## Congregational "British Missions."

### HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1850 . . . . .	£6,157	4	4
EXPENDITURE . . . . .	6,389	4	5
BALANCE in favour of the society . . . . .	894	14	1
STOCK, belonging to the society . . . . .	1,960	18	6
Number of stations . . . . .	121		
Number of missionaries . . . . .	51		
Number of grantees . . . . .	59		
Number of students . . . . .	6		
Lay preachers . . . . .	96		
Parishes in which the agents have stations . . . . .	354		
Towns, villages, and hamlets . . . . .	440		
Chapels . . . . .	203		
Rooms . . . . .	241		
Churches . . . . .	119		
Members . . . . .	4,833		
Admissions to churches during the year . . . . .	633		
Hearers . . . . .	41,361		
Sunday-schools . . . . .	174		
Teachers . . . . .	1,652		
Scholars . . . . .	12,689		
Day-schools . . . . .	37		

Treasurer, THOMAS THOMPSON, Esq., Poundsford Park.

Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D.

### IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1850 . . . . .	£2,753	6	1
EXPENDITURE . . . . .	2,746	10	10
BALANCE, against the society . . . . .	712	0	2
Pastors and missionaries . . . . .	24		
Scripture readers . . . . .	16		

Treasurer, T. M. COOMBS, Esq., Ludgate Street.

Secretary, Rev. J. W. MASSIE, D.D., LL.D.

### COLONIAL MISSIONARY SOCIETY.

INCOME, year ending March 31, 1850 . . . . .	£2,765	10	3
EXPENDITURE . . . . .	2,677	14	5
BALANCE in favour of the society . . . . .	24	5	0

Treasurer, JAMES SPICER, Esq.

Secretary, Rev. THOMAS JAMES.

## Congregational Union.

Treasurer, BENJAMIN HANBURY, Esq.

Secretaries, Rev. W. STERN PALMER, and Rev. ALGERNON WELLS.

Secretary of the Congregational Board of Education, WILLIAM RUTT, Esq.

*The Offices of these Societies are in Blomfield Street, Finsbury.*



## Wesleyan Methodist Statistics.

President, Rev. JOHN BEECHAM, D.D., Lloyd Street, Lloyd Square, Pentonville.  
 Secretary, Rev. JOHN HANNAH, D.D., Didsbury, near Manchester.  
 President of the Wesleyan Theological Institution, Rev. JABEZ BUNTING, D.D.  
 Secretary of the Wesleyan Schools, Rev. PETER M'OWAN.  
 Book Steward, Rev. JOHN MASON, 14, City Road, London.  
 Editors, Rev. G. CUBITT; Rev. W. E. THORNTON.  
 Secretary to the London Book Committee, Rev. JOSEPH HARGREAVES,  
 24, City Road, London.  
 Secretary to the Methodist Tract Committee, Rev. THEOPHILUS WOOLMER,  
 14, City Road, London.  
 Treasurers of the General Chapel Fund, T. MARRIOTT, Esq., and the Rev.  
 ROBERT WOOD.  
 Secretary to the General Chapel Fund, Rev. F. A. WEST,  
 Buxton Road, Huddersfield.

### DISTRICTS AND CIRCUITS.

DISTRICTS ...I.....	Great Britain 32 .....	Ireland 11 .....	Foreign Parts 25 .....
CIRCUITS .....	446 .....	56 .....	326 .....

### MINISTERS.

In GREAT BRITAIN .....	916 Supernumerary and superannuated 183 ..	On Trial 118 ...	Total 1,217
In IRELAND .....	84 .....	33 .....	157
In FOREIGN STATIONS .....	323 .....	12 .....	399
			1,773
Ministers admitted into full connexion in 1850 .....			67
Died, in the year .....			35
Ceased to be recognized as ministers .....			9

	NUMBER OF MEMBERS.				
	1845.	1847.	1848.	1849.	1850.
GREAT BRITAIN .....	345,774 .....	339,379 .....	338,861 .....	348,274 .....	358,277
IRELAND .....	27,926 .....	24,633 .....	23,142 .....	22,221 .....	21,107
CONTINENT OF EUROPE .....	1,941 .....	1,809 .....	1,714 .....	1,829 .....	1,856
ASIA .....	1,559 .....	1,713 .....	1,731 .....	1,873 .....	1,913
AUSTRALASIA and POLYNESIA.....	13,236 .....	15,353 .....	15,933 .....	16,469 .....	17,453
AFRICA .....	7,287 .....	8,531 .....	9,840 .....	9,660 .....	10,363
WEST INDIES, Antigua.....	14,850 .....	13,730 .....	13,419 .....	12,820 .....	12,589
St. Vincent and Demarara .....	12,836 .....	13,543 .....	13,852 .....	14,001 .....	13,542
Jamaica .....	23,062 .....	23,633 .....	22,824 .....	21,636 .....	20,717
Bahamas .....	3,544 .....	3,669 .....	3,313 .....	3,291 .....	3,352
Hayti .....	261 .....	280 .....	322 .....	338 .....	387
BRITISH NORTH AMERICA .....	18,433 .....	18,132 .....	15,500 .....	15,829 .....	15,660
Total under the care of the					
British and Irish Conferences .....	468,313 .....	464,315 .....	459,454 .....	468,241 .....	477,245
Increase on the year.....				9,004	
Increase on the last five years .....				8,932	

### MISSIONARY SOCIETY.—See page 800.

The next Conference is to be held in Newcastle-on-Tyne, commencing on Wednesday,  
 July 30th, 1851, at 9 o'clock, A.M.

*Wesleyan Conference Office, 14, City Road, Lond.n.*

## Wesleyan Methodist Association.

Formed 1834.

President, Rev. WILLIAM PATTERSON, Northwich.

Secretary and Editor, Rev. ROBERT ESKETT, 6, Argyle Square, London.

Corresponding Secretary, Rev. JOHN PETERS, 15, New York St., Manchester.

Treasurer, JOHN PETRIE, Esq., Rochdale.

Book Room, Horse Shoe Court, Ludgate Hill.

Chapels.....	316
Preaching places, rooms, &c. ....	197
Members in society .....	22,178
Clear increase during the year .....	614
Members on trial .....	939
Deaths .....	469
Removals and Withdrawals .....	2,008
Itinerant preachers and missionaries .....	97
Local preachers .....	1,007
Leaders.....	1,376
Sunday schools .....	306
Sunday scholars .....	44,553
Sunday school teachers.....	7,102

### HOME AND FOREIGN MISSION FUND.

INCOME, year ending August, 1850.....	£2,327	13	7½
EXPENDITURE.....	2,170	4	10½
BALANCE .....	446	2	5½
EXPENDED, in Jamaica .....	213	15	8½
Hamburgh .....	136	0	9
Ireland.....	47	19	11

The next Annual Assembly is to be held at Leeds, commencing on the last Wednesday in July, at nine o'clock.

## Methodist New Connexion.

Formed 1797.

[The latest information obtained.]

	England.	Ireland.	Canada.	Total.
Chapels .....	269	14	46	329
Preachers .....	77	10	39	126
Local preachers.....	782	13	78	873
Members .....	16,119	709	3,556	20,381
Clear increase during the year 557 .....	97	182	642	
Sabbath schools.....	251	9	46	306
Sabbath sch. teachers.....	7,018	106	73	7,197
Sabbath scholars .....	40,340	807	1,043	42,190

### MISSION FUND.

INCOME .....	£2,029	10	9
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## Primitive Methodist Connexion.

Formed 1819.

[The latest information obtained.]

Chapels.....	1,511
Rented chapels and preaching places .....	3,345
Travelling preachers.....	513
Local preachers .....	8,201
Members.....	95,557
Clear increase.....	6,661
Sabbath schools.....	1,194
Sabbath school teachers .....	18,169
Sabbath scholars .....	94,876



# Hierarchy of the Established Church.

## ENGLAND.

### ARCHBISHOPS.

Canterbury .....	Dr. John Bird Sumner.
York .....	Dr. Thomas Musgrave.

### BISHOPS.

Bangor .....	Dr. C. Bethel.	Manchester .....	Dr. J. Prince Lee.
Bath and Wells .....	Hon. Dr. R. Bagot.	Norwich .....	Dr. Samuel Hinds.
Carlisle .....	Hon. Dr. H. Percy.	Oxford .....	Dr. S. Wilberforce.
Chester .....	Dr. John Graham.	Peterborough .....	Dr. George Davys.
Chichester .....	Dr. A. T. Gilbert.	Ripon .....	Dr. C. T. Longley.
Durham .....	Dr. Edward Maltby.	Rochester .....	Dr. George Murray.
Ely .....	Dr. Thomas Turton.	St. Asaph .....	Dr. T. V. Short.
Exeter .....	Dr. H. Phillpotts.	St. David's .....	Dr. C. Thirlwall.
Gloucester and Bristol .....	Dr. James H. Monk.	Salisbury .....	Dr. E. Denison.
Hereford .....	Dr. R. D. Hampden.	Sodor and Man .....	Dr. Robert Eden ( <i>Lord Auckland</i> ).
Lichfield .....	Dr. John Lonsdale.	Winchester .....	Dr. C. R. Sumner.
Lincoln .....	Dr. John Kaye.	Worcester .....	Dr. Henry Pepys.
Llandaff .....	Dr. Ollivant.		
London .....	Dr. C. J. Blomfield.		

## IRELAND.

### ARCHBISHOPS.

Armagh and Clogher .....	Lord J. G. Beresford, D.D., Primate of all Ireland.
Dublin and Kildare .....	Richard Whately, D.D., Primate of Ireland.

### BISHOPS.

Meath .....	T. Townsend, D.D.	Limerick, Ardfert, &c. William Higgin, D.D.	
Elphin, Kilmore, Ardagh John Leslie, D.D.		Killaloe & Clonfert ... Lord Riversdale, D.D.	
Down, Connor, Dromore Robert Knox, D.D.		Tuam .....	Hon. T. Plunkett, D.D.
Derry and Raphae... Hon. R. Ponsonby, D.D.		Ossory, Loughlin, Ferns J. T. O'Brien, D.D.	
Cork, Clovne, & Ross James Wilson, D.D.		Cashel and Waterford Robert Daly, D.D.	

## COLONIAL BISHOPS.

Australia—		Madras .....	G. T. Spencer, D.D.
Adelaide .....	A. Short, D.D.	Malta .....	G. Tomlinson, D.D.
Melbourn .....	Charles Perry, D.D.	Mauritius .....	E. Hawkins, D.D.
Morpeth .....	R. Allwood, D.D.	Montreal .....	F. Fulford, D.D.
Newcastle .....	Wm. Tyrrell, D.D.	New Brunswick .....	John Medley, D.D.
Sydney .....	W. G. Broughton, D.D.	Newfoundland .....	E. Field, D.D.
Western Australia James Harris, D.D.		New Zealand .....	G. A. Selwyn, D.D.
Antigua .....	D. G. Davis, D.D.	Lyttelton .....	T. Jackson, D.D.
Barbadoes .....	T. Parry, D.D.	Nova Scotia .....	John Inglis, D.D.
Bombay .....	Thomas Carr, D.D.	Prince Rupert's Island D. Anderson, D.D.	
Calcutta .....	D. Wilson, D.D.	Quebec .....	G. J. Mountain, D.D.
Cape of Good Hope ... Robert Grey, D.D.		Sierra Leone .....	T. W. Weeks, D.D.
Ceylon .....	J. Chapman, D.D.	Toronto .....	J. Strachan, D.D.
Colombo .....	J. Chapman, D.D.	Van Dieman's Land . F. R. Nixon, D.D.	
Gibraltar .....	J. Tomlinson, D.D.	Victoria, Hong Kong George Smith, D.D.	
Guinea .....	W. P. Austin, D.D.		
Jamaica .....	A. G. Spencer, D.D.	Jerusalem .....	Samuel Gobat, D.D.



# GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS.

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body.*

*Formed 1727.*

Secretary to the General Body,

Rev. ROBERT REDPATH, M.A., 12, College Place, Camden Town.

## Baptist Board.

*Formed 1723.*

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM GROSER, 11, Smith Street, Chelsea.

Angus, Joseph, A.M.	1838	Stepney College.
Betts, Henry John	1818	32, Holywell Street, Westminster.
Bigwood, John	*	Grove Park, Camberwell.
Blake, W. A.	1850	4, Southampton Row, New Road, Marylebone.
Bonner, W. H.	1843	New Church Street, Bermondsey.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brock, W.	1849	12, Gower Street.
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cox, F. A., D.D., LL.D.	1811	Downs Park Road, Clapton.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Cox, John	1848	Woolwich.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davis, Stephen Joshua	1837	Lyndhurst Terrace, Peckham.
Dickerson, Philip	1832	13, Princes Street, Jubilee Street, Mile End.
Elliott, William H.	1842	12, Wharton Street, Lloyd Square, Pentonville.
Fishbourne, G. W.	1847	9, Coborn Street, Bow Road.
Francies, George	1838	61, Walnut Tree Walk, Kennington Road.
Green, Samuel	1835	10, Barrett's Grove, Stoke Newington.
Groser, William	1840	11, Smith Street, Chelsea.
Hinton, John Howard, A.M.	1838	59, Bartholomew Close.
Hoby, James, D.D.	1845	Blackheath Hill.
Jones, John Andrews	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Leechman, John, M.A.	1849	Radcliffe Lodge, St. Peter's Sq., Hammersmith.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	Dalston.
Milner, Samuel	1849	25, Stepney Causeway.
Murch, William Harris, D.D.	1838	57, Torrington Square.
Overbury, Robert W.	1835	6, Henrietta Street, Brunswick Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Pritchard, George	1817	4, York Place, Pentonville.
Robertson, John, M.A.	1850	1, Sylvanus Road, Hornsey Road.
Rothery, Joseph	1832	4, Gloucester Terrace, Hoxton.
Russell, Joshua	1847	Blackheath Hill.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	St. John's Hill, Batterssea.
Steane, Edward, D.D.	1824	Champion Park, Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Trestrail, Frederick	1845	53, Moorgate Street.
Ward, William	1841	Francis Place, Maryland Point, Stratford.
Ware, Richard	1821	Hampstead.
Wheeler, J. A.	1849	14, Park Place, Highbury Vale.
Woollacott, Christopher	1826	4, Compton Street East, Brunswick Square.
Wyard, George	1843	29, Hart Street, Bloomsbury.
Young, William	1823	1, Grove Place, Upper Grange Rd., Bermondsey.

GENERAL BAPTIST MINISTERS, MEMBERS OF THE BODY.

Burns, Jabez, D.D.	1843	17, Porteus Road, Paddington.
Stevenson, John, M.A.	1843	12, Marlborough Place, Walworth.

\* To be returned as a member at the next Annual Meeting.

## Congregational Board.

*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adeney, G. J. ....	1843	Ealing.
Adey, John.....	1840	19, Surrey Square, Old Kent Road.
Ainslie, Robert.....	1835	Wickliffe Cottage, Mornington Rd., Regent's Pk.
Allon, Henry.....	1844	St. Mary's Road, Canonbury.
Ashton, Robert.....	1839	Putney.
Aveling, Thomas .....	1839	6, Nelson Terrace, Stoke Newington.
Baker, W. R. ....	1843	Portland Town.
Bean, William .....	1839	Tulse Hill.
Bennett, James, D.D. ....	1829	49, Gibson Square, Islington.
Binney, Thomas.....	1829	Saville Row, Walworth.
Birch, George R. ....	1843	Finchley.
Bodington, John .....	1817	20, Thanet Place, Spa Road, Bermondsey.
Browne, George .....	1828	Clapham.
Brown, James .....	1839	Gibraltar Place, Bethnal Green Road.
Brown, J. B., B.A. ....	1846	Foxley Road, North Brixton.
Bunter, John .....	1835	Tulse Hill.
Burder, H. F., D.D. ....	1811	Hackney.
Burnet, John .....	1830	Grove Lane, Camberwell.
Bergne, S. B. ....	1848	Upper Clapton.
Campbell, John, D.D. ....	1841	Tabernacle House, Finsbury.
Campbell, William .....	1841	Croydon.
Carlile, James, D.D. ....	1841	Woolwich.
Charlton, J. M., M.A. ....	1846	Totteridge.
Clayton, George.....	1805	Walworth.
Cobbin, Ingram, A.M. ....	1819	Cold Harbour Lane, Camberwell.
Collyer, W. B., D.D. ....	1801	Peckham.
Dickinson, J. ....	1846	Hounslow.
Davies, Rev. Ebenezer .....	1850	6, Richmond Road, Barnsbury Park, Islington.
Davies, George Palmer, B.A. ....	1850	Wandsworth.
Davies, John .....	1834	Upper Clapton.
Davies, S. A. ....	1829	5, South Terrace, Rye Lane, Peckham.
Davies, Evan.....	1842	Richmond.
Davis, Samuel .....	1843	33, Tredegar Square, Mile End.
Davis, J. ....	1848	Crescent Place, Mornington Crescent.
Dobson, J. P. ....	1826	27, Doughty Street, Gray's Inn.
Dubourg, S. A. ....	1835	Acre Lane, Clapham.
Dukes, Clement, A.M. ....	1839	1, Oxford Ter., Middleton Rd., Kingsland.
Eldridge, Samuel .....	1843	6, Grosvenor Villas, Cold Harbor Lane, Brixton.
Emblem, John .....	1817	147, Church Street, Bethnal Green.
England, S. S. ....	1847	Mill Hill, Middlesex.
Forster, William.....	1847	Kentish Town.
Freeman, J. J. ....	1837	London Mission House, Blomfield Street.
Galloway, J. C., M.A. ....	1849	Myddleton Road, Dalston.
Gamble, H. J. ....	1847	Peckham.
Garvey, M. A. ....	1841	1, Molesworth Place, Kentish Town.
Gilbert, Charles .....	1831	25, Manchester Terrace, Liverpool Road.
Godwin, J. H. ....	1839	1, Norfolk Villas, Carlton Hill, St. John's Wood.
Good, A. ....	1848	Park Road, Upper Holloway.
Hall, John .....	1845	2, New Grove, Mile End.
Harris, John, D.D. ....	1843	Cheshunt College.
Harrison, J. C. ....	1842	80, Albert Street, Camden Town.
Harrison, John .....	1849	Isleworth.
Henderson, E., D.D. ....	1826	11, Park Terrace, Highbury.
Hill, James.....	1841	Clapham.
Hollis, B. ....	1846	22, Church Lane, Islington.
Hope, William J. ....	1831	Deptford Bridge.
Hoppus, John, D.D. ....	1829	39, Camden Street, Camden Town.
Hoxley, J. ....	1848	29, Amptmill Square, Hampstead Road.
Hunt, John .....	1833	16, Brixton Rise.
James, Thomas.....	1817	4, Blomfield Street.
Jefferson, John .....	1831	Stoke Newington.
Jenkin, T. W., D.D. ....	1846	Coward College, Torrington Square.
Jeula, H. B. ....	1821	Greenwich.
Jeula, Matthew .....	1841	Church Street, Edmonton.
Kennedy, John, M.A. ....	1847	Stepney Green.
Kennerley, Thomas .....	1839	Mitcham.
Kent, Benjamin.....	1843	Norwood.
Knight, James .....	1792	Lark-Hall Lane, Clapham.

Leask, W.	1848	9, Holland Grove, Cranmer Rd., Kennington.
Leifchild, John, D.D.	1813	6, Camden Street, Camden Town.
Lewis, Thomas	1837	15, Compton Terrace, Islington.
Littler, Robert	1845	28, Gloster Road, Regent's Park.
Lockyer, John	1847	Ponder's End.
Lucy, William	1847	Union Place, Blackheath Road.
Machray, Robert	1847	Walthamstow.
Mannering, Edward	1836	27, Kingsland Crescent.
Marchmont, H.	1848	7, Northampton Ter., Lower Road, Islington.
Martin, David	1849	10, Southampton Row, Russell Square.
Martin, Samuel	1843	1, Chester Place, Chester Square.
Massie, J., D.D., LL.D.	1848	Congregational Library.
Mather, J.	1813	2, Shepherd's Street, May Fair.
Morison, John, D.D., LL.D.	1815	27, Montpelier Square, Brompton.
Morris, A. J.	1846	Tufnell Park, Holloway.
Morris, Caleb	1828	64, Middleton Square, Pentonville.
Mummary, J. Vale	1847	Orchard Street, Hackney.
Neller, Frederick	1849	23, Brooksbys St., Barnsbury Park, Islington.
Owen, William	1843	10, Gibson Square, Islington.
Palmer, W. S.	1827	4, Downing Terrace, Compton Rd., Canonbury.
Philip, Robert	1826	Maberley Cottage, Richmond Road, Dalston.
Prout, E.	1849	London Missionary Society House.
Pulling, John	1834	4, Elizabeth Place, New Cross.
Richard, Henry	1836	10, Surrey Square, Old Kent Road.
Richards, J. E.	1826	2, Copenhagen Place, Limehouse.
Richardson, J. W.	1843	7, Tonbridge Place, New Road.
Robinson, John	1830	Park Village East, Regent's Park.
Rogers, G.	1833	70, Albany Road, Old Kent Road.
Rose, George	1826	Pelham Place, Bermondsey.
Russell, C., B.A.	1850	Chapel Street, Soho.
Seavill, T.	1850	Somer's Town.
Sherman, James	1841	Surrey Chapel House, Blackfriars Road.
Smith, George	1842	East India Road, Poplar.
Smith, John Pye, D.D. F.R.S.	1801	Guildford, Surrey.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	53, New Finchley Road.
Spong, J.	1846	Mortimer Road, Kingsland.
Stewart, A.	1825	Holloway.
Stratten, James	1819	65, Hamilton Terrace, St. John's Wood.
Stoughton, John	1844	6, Kensington Crescent.
Thomas, David	1845	Stockwell.
Thompson, George	1849	Hackney.
Tidman, Arthur	1823	27, Finsbury Square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury Place.
Townley, C. G., LL.D.	1844	3, Highbury Place.
Tyler, W.	1843	6, Princes Street, Spitalfields.
Unwin, W. J., M.A.	1849	19, Liverpool Street, Bishopsgate.
Vardy, E. F., A. M.	1845	65, Gibson Square, Islington.
Vautin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Wall, William	1791	Kingsland Crescent.
Waraker, J. T.	1843	Tooting.
Watson, John	1848	Hackney College.
Wells, Algernon	1837	Upper Clapton.
Wilkins, George	1841	7, King Street, Finsbury.
Williams, C.	1840	1, College Crescent, St. John's Wood.
Williams, J. de Kewer	1847	Tottenham.
Woodman, E. F.	1811	33, Hart Street, Bloomsbury Square.
Woodward, John	1837	Amphill Square, Hampstead Road.
Wright, George	1849	13, Clapton Terrace.
Yockney, John	1816	9, Highbury Terrace.
Yonge, W. C.	1841	Brentford.

### Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans Place, Chelsea.
Redpath, R., M.A.	1833	12, College Place, Camden Town.
Saunders, Robert, M.A.	1835	Colebrook Row, Islington.
Young, J., M.A.	1829	7, Lonsdale Square, Islington.

# BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road .....	W. Young .....	m.		e.
Alie Street, Goodman's Fields .....	P. Dickerson.....	Strict Bap. Asso...m.	a	e. th.
Artillery Street.....		m.		e. th.
Austin Street, Shoreditch .....	W. Miall.....	London Association...m.		e. th.
Battersea .....	I. M. Soule.....	m.		e. w.
Blandford Street, Manchester Square.....	W. B. Bowes.....	m.	a.	e. w.
Brentford (New) .....	T. Smith .....	m.		e. w.
Brentford (Old).....	C. H. Cole .....	m.		e. w.
Borough Road, Southwark .....	J. Stevenson, A.M.	General Baptist m.		e. w.
Bow.....	G. W. Fishbourne.....	m.		e. th.
Bloomsbury Chapel.....	W. Brock .....	m.	a.	e. th. m.
Brick Lane, Old Street .....	J. A. Jones.....	m.		e. th.
Brixton Hill .....		Association...m.		e.
Buttesland Street, Hoxton.....	J. Rothery .....	m.		e. th.
Camberwell (Coldharbour Lane) .....	E. Steane, D.D.....	Association...m.	a.	e. th.
Chelsea, Paradise Chapel .....	W. Groser .....	m.		e. th.
Church Street, Blackfriars' Road.....		Association...m.	a.	e. th.
Church Street, Paddington .....	J. Burns, D.D. ...	General Baptist...m.		e. th.
Clapham.....	B. Hoe.....	w.		e. w.
Commercial Road.....	G. W. Pegg .....	General Baptist...m.	a.	e. th.
Cumberland Street, Curtain Road ...	C. Smith .....	Strict Bap. Asso...m.		e. w.
Deptford (Lower Road) .....	J. Kingsford .....	m.	a.	e. w.
Deptford (Florence Place) .....		m.		e. w.
Devonshire Square .....	J. H. Hinton, A.M. ...	Association...m.		e. th.
Eagle Street, Holborn.....	R. W. Overbury .....	Association...m.		e. w.
East Street, Walworth .....	J. Moody.....	m.	a.	e. th.
Eldon Street, Finsbury .....	W. Williams.....	Welsh...m.	a.	e.
Greenwich (Lewisham Road) .....	J. Russell .....	Association...m.		e. w.
Greenwich (Bridge Street).....	W. Gwinnell .....	m.	a.	e. f.
Hackney (Mare Street) .....	Dr. Cox and D. Katterns... Asso...m.		a.	e. th.
Hammersmith .....	J. Leechman, M.A. ....	m.	a.	e. w.
Hampstead (Holly-Bush Hill) .....	J. Castleden .....	m.		e. w.
Hampstead (New End) .....		m.		e. w.
Hatcham .....		m.		e. w.
Henrietta Street, Regent Square.....	C. Shepherd .....	Association...m.		e. th.
Highgate.....	S. S. Hatch.....	m.		e.
Horsley Street, Walworth.....	Jonathan George.....	Association...m.		e. w.
Homerton Row.....	D. Curtis.....	m.		e. th.
Hoxton, Old Town .....	H. B. Simmonds .....	m.		e.



Islington Green .....	G. B. Thomas .....	Association...m.	c.	w.
Rotherhithe (Jamaica Row) .....	W. Bidder .....	m.	e.	w.
John Street, Gray's Inn Lane .....	B. W. Noel, M.A. ....	m.	e.	tu
John's Row, St. Luke's .....	J. Newborn .....	m.	e.	w.
Kennington, Charles Street .....	T. Atwood.....	Association...m.	a.	e.
Kensington (Silver Street) .....	W. G. Lewis, jun.....	Association...m.		w.
Keppel Street, Russell Square.....	J. Robertson, M.A....	Association...m.	e.	th.
Lion Street, Walworth .....	W. Howieson .....	Association...m.	e.	th.
Lambeth (Regent Street) .....		Association...m.	e.	th.
Mason's Court, Shoreditch.....		m.	e.	tu.
Maze Pond, Bermondsey .....	J. Aldis .....	Association...m.	e.	
Meard's Court, Soho .....		m.	e.	th.
Mill Yard, Goodman's Fields .....	W. H. Black.....	Seventh-day...Sat, m. and	a.	f.
Mitchell Street, St. Luke's .....	J. Shover.....	m.	e.	
New Park Street, Southwark Bridge.....		Association...m.	e.	w.
Northampton Street, King's Cross .....		m.	e.	th.
Peckham (Rye Lane).....	G. Moyle.....	m.	e.	w.
Phillips Street, Kingsland Road.....	T. Pepper .....	m.	a.	e.
Pimlico, Carmel Chapel .....	J. Stenson .....	m.	e.	w.
Poplar (Cotton Street) .....	S. Cowdy .....	Association...m.	e.	w.
Prad Street, Paddington.....	W. Underwood...General Baptist...	m.	e.	w.
Prescot Street, Goodman's Field.....	C. Stovel .....	Association...m.	e.	f.
Redcross Street .....	D. Whittaker.....	m.	e.	w.
Romney Street, Westminster .....	H. J. Betts.....	m.	e.	
Salterns' Hall, Cannon Street.....	S. J. Davis.....	Association...m.	e.	w.
Shadwell .....	John Cox .....	Association...m.	e.	tu.
Shakspear's Walk, Shadwell .....		Association...m.	a.	e.
Shouldham Street, Paddington .....	W. A. Blake.....	Association...m.	e.	th.
Soho Chapel, Oxford Street.....	G. Wyard .....	m.	e.	w.
Somer's Town .....	J. Aldis .....	m.	e.	th.
Spencer Place, Goswell Street.....	J. Peacock.....	Association...m.	a.	e.
Stepney Green .....	J. Angus .....	m.	a.	e.
Stratford .....		Strict Bap. Asso...m.	e.	th.
Tottenham .....	R. Wallace .....	Association...m.	e.	th.
Trinity Square, Southwark .....	B. Lewis .....	Strict Bap. Asso...m.	e.	
Unicorn Yard, Southwark .....	W. H. Bonner .....	m.	e.	th.
Vernon Square, Pentonville.....	O. Clarke .....	Association...m.	a.	e.
Victoria Street, Shadwell .....	S. Milner.....	m.	e.	w.
Waterloo Road .....	J. Branch .....	Association...m.	e.	th.
Wandsworth .....	W. Ball .....	m.	e.	
Wild Street .....	C. Woollacott ...	Strict Bap. Asso...m.	a.	e.
Windmill Street, Finsbury .....	J. A. Wheeler .....	m.	e.	th.
Worship Street .....	B. Mardon, M.A....	Old Gen. Bap....	e.	

DECENNIAL INCREASE OF BAPTISTS  
IN THE CITY OF NEW YORK AND ITS IMMEDIATE VICINITY.

*From the New York Recorder.*

The first table shows the number of baptist churches in the city of New York and its vicinity;\* their names; the names of their pastors; the number of their members, and the years of their organization, as reported in the minutes of the New York and Hudson River Associations for 1840. The second table presents the same statistics of those associations for 1850.

Churches.		Pastors.	No. of Members.	Year of Organization.
First,	New York,	Wm. Parkinson,†	356	1762
Bethel,	...		96	1770
Oliver Street,	...	Spencer H. Cone,	817	1795
Abyssinian,	...	William Moore,	259	1808
North Beriah,	...		466	1809
South,	...	Charles G. Sommers,	415	1822
Stanton Street,	...	George Benedict,†	734	1823
Ebenezer,	...	Leonard G. Marsh,	99	1825
North,	...	J. H. Brouner,†	224	1827
Amity Street,	...	Wm. R. Williams,	236	1832
Zion,	...	J. W. Gibbs,	189	1832
Welsh,	...		45	1833
Sixteenth,	...	J. S. Backus,	168	1833
E. Broome Street, ‡	...	Zelotes Grencll,	294	1838
Berean,	...	Aaron Perkins,	192	1838
Tabernacle,	...	W. W. Everts,	729	1839
Sixth Street, §	...		156	1840
First,	Staten Island,	Samuel White,	151	1785
First,	Brooklyn,	Silas Hilsley,	532	1823
East,	...	E. E. L. Taylor,	67	1840
Bethel,	Williamsburg,	C. F. Frey,†	31	1839
First,	New Rochelle,		16	1809
Total Churches, 22.		Pastors, 17.	Members, 6,272.	

Churches.		Pastors.	[ No. of Members.	Year of Organization
First,	New York,	S. H. Cone, D.D.,	577	1762
Oliver Street,	...	E. L. Magoon,	515	1795
Abyssinian,	...	J. T. Raymond,	382	1808
North Beriah,	...	J. S. Backus,	227	1809
South,	...	C. G. Sommers,	404	1822
Stanton Street,	...	S. Remington,	565	1823
Ebenezer,	...	L. G. Marsh,	97	1825
North,	...	A. C. Wheat,	314	1827
Amity Street,	...	W. R. Williams, D.D.,	254	1832
Zion,	...	J. R. Bigelow,	385	1832
Welsh,	...	Thomas H. Davies,	167	1833
Sixteenth,	...	J. W. Taggart,	656	1833
Cannon Street,	...	H. J. Eddy,	350	1838
Berean,	...	J. R. Stone,	426	1838
Tabernacle,	...	Edward Lathrop,	794	1839
Bethesda,	...	N. B. Baldwin,	114	1841
Norfolk Street,	...	T. Armitage,	677	1842
Laight Street,	...	W. W. Everts,	289	1842
Sixth Street,	...	J. T. Seeley,	454	1843
Bloomingtondale,	...	Stephen Wilkins,	163	1843
Twelfth Street,	...	S. A. Corey,	215	1843
Mariners',	...	I. R. Steward,	110	1843
Harlem,	...	S. S. Relyea,	54	1844
Providence,	...	Samuel Willis,	62	1845
German,	...	J. Eschmann,	167	1846
Broadway,	...	J. Dowling, D.D.,	174	1847
Shiloh,	...	L. Parmely,	71	1847
Union,	...	O. B. Judd,	62	1847
Rose Hill,	...	S. S. Wheeler,	43	1849
Olive Branch,	...	W. S. Clapp,	165	1849
First,	Brooklyn,	J. L. Hodge,	604	1823
Pierrepont Street,	...	B. T. Welch, D.D.	351	1841
Central,	...	John W. Saries,	151	1847
Concord Street,	...	Sampson White,	40	1847
East,	...	A. Haynes,	82	1847
Strong Place,	...	E. E. L. Taylor,	156	1849
First,	Williamsburg,	M. J. Rhoads,	245	1839
First,	Staten Island,	Samuel White,	180	1785
North,	...	B. C. Townsend,	148	1841
West,	...	William Pike,	22	1841
First,	Tarrytown,	A. P. Bucl,	59	1844
First,	Green Point,		11	1847
First,	New Rochelle,		24	1849
First,	Yonkers,	H. D. Miller,	33	1849
Total Churches, 44.		Pastors, 42.	Members, 10,079.	

\* Deceased.

† Now called Canon Street.

‡ Subsequently disbanded.

## BRIEF NOTICES.

Continued from page 767.

*A Glimpse of Hayti, and her Negro Chief.* Liverpool: Howell. London: Arthur Hall and Co. Square 32mo., pp. 131.

As internal evidence will assuredly fix the authorship of this small volume on our friend Mr. Birrell, we are glad to find that there is nothing in it unworthy of his reputation. C. M. B., who writes from Wavertree, Liverpool, tells the reader that he will find "some observations made during a recent visit to the magnificent but unfortunate 'queen of the Antilles,' interwoven with the more prominent passages of her tragic history." The voyage across the Atlantic, mountain scenery in the tropics, the mulatto insurrection, Toussaint L'Ouverture, European treachery, and the prospects of the island, furnish the author with abundance of interesting topics.

*The Christian Garland; or a Companion for Leisure; consisting of Original and Selected Pieces in Poetry and Prose.* London: R. T. S. 16mo. pp. 252. Cloth gilt.

A beautiful five-shillings worth, adapted to the purposes of those who desire to make presents to their female friends.

*Light for the House of Mourning: a Book for the Bereaved.* By JABEZ BURNS, D.D., Author of "*Light for the Sick Room*," &c. &c., *Second Thousand.* London: Houlston and Stoneman. 24mo. pp. 224. Cloth gilt.

Consolatory and instructive pieces, original and selected, in prose and verse, suited to the perusal of those who have suffered from bereavement in any of its diversified forms.

## RECENT PUBLICATIONS

## Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

*The Christian Almanack for the Year 1851.* Being the third year after Bissextile, or Leap Year. London: R.T.S. 16mo., pp. 84. Price 8d.

*The Scripture Pocket Book for 1851.* Containing an Almanack, also a passage of Scripture for every Day, with an arrangement by which the Bible may be read in the course of the year; and a variety of Useful Information. London: R.T.S. 32mo., pp. 191.

*The Educational Pocket Book and Almanack for 1851.* Being the Fifteenth Year of the Reign of Her present Majesty, Queen Victoria. London: W. F. Ramsay. 32mo.

*Ramsay's Pocket Almanack and Diary for 1851,* being the Fifteenth Year of the Reign of Her Present Majesty, Queen Victoria. Brompton: W. F. Ramsay. Stiff paper covers.

*The Last Enemy, and the Sure Defence; an earnest call on men to prepare for Death.* By W. LEASK. London: B. L. Green. 24mo., pp. 174.

"No Popery!" *The Cry Examined.* By EDWARD SWAINE. Fifth Edition. London: Jackson and Walford. 12mo., pp. 21.

*A Universal Geography, in Four Parts: Historical, Mathematical, Physical, and Political.* By the Rev. THOMAS MILNER, M.A., F.R.G.S. Illustrated by Ten Maps. With Diagrams and Sections. London: R.T.S. 12mo., pp. 526.

*On the Construction of Locks and Keys.* By JOHN CHUBB, Assoc. Inst. C.E. *Excerpt Minutes of Proceedings of the Institution of Civil Engineers.* Vol. IX. By permission of the Council. London. 8vo., pp. 36.

*Ancient Egypt: its Monuments and History* Monthly Series. London: R.T.S. 24mo., pp. 192. Price 6d.

*London in the Olden Time; or, Sketches of the Great Metropolis, from its Origin to the End of the Sixteenth Century.* Monthly Series. London: R.T.S. 24mo., pp. 192. Price 6d.

*The Bible of Every Land; or, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every language and dialect into which translations have been made: with Specimen Portions in their own Characters; and Ethnographical Maps.* Part XI. Classes V. and VI. Polynesian and African. London: S. Bagster and Sons. 4to., pp. 63.

*The Electric Review.* Edited by THOMAS PRICE, LL.D. Contents. I. Merivale's Roman Empire—the Character and Career of Cæsar. II. The Pulpit—its Defect and Capabilities. III. Wordsworth's Growth of a Poet's Mind. IV. Germania—its Courts, Camps, and People. V. The Manufacture of Sugar. VI. A Fable for Critics. VII. Havernick's Introduction to the Pentateuch. VIII. Memorals of Theophilus Trinal. IX. The Present Position and Policy of Austria. Nov. 1850. London: Ward Co. 8vo., pp. 126.

*The Christian Treasury: containing Contributions from Ministers and Members of various Evangelical Denominations.* November, 1850. Edinburgh: Johnstone and Hunter. 8vo. pp. 47.

*The Herald of Peace.* November, 1850. London: A. Brockway. 4to., pp. 11.

*Pleasant Pages for Young People, a Journal of Home Education, on the Infant School System.* Containing Moral Lessons, Object Lessons, Natural History, History, Geography, and Drawing. By S. PRUIT NEWCOMBE. London: 24mo., pp. 63. Price 6d.

*Half Hours with the Best Authors.* Part VIII. London. 8vo., pp. 96. Price 6d.

# THE MISSIONARY HERALD.



THE MELA OF KALEE.



## INDIA.

## CALCUTTA.

In a few brief lines, under date of September 17, the Rev. J. THOMAS refers to the general state of the mission, and expresses the happiness the brethren will feel in welcoming the deputation.

I have hardly a moment left to notice your last kind letter of the 13th July, which came to hand a few days ago. Accept my thanks for it, and be assured we shall do all in our power to make the deputation comfortable, and I hope their coming among us will be productive of much good. I suppose they will visit most, if not all, of the stations, and thus learn how much all stand in need of being strengthened.

The news from the stations is, on the whole, encouraging. Brother Page baptized eight converts last month in the district of Barisal, and there are more hopeful candidates.

Brother Phillips baptized *four* at Saugor, and Mr. Greenway, of Cawnpore, writes that he also baptized *four*.

We are not without our trials, but are upheld, and in a measure prospered.

## LIBERTY OF CONSCIENCE IN INDIA.

By the help of the *Friend of India*, we are enabled to lay before our readers portions of a very remarkable document that has just appeared in Calcutta. It will be remembered that, at the commencement of the year, the government of India promulgated an act, the provisions of which removed those penalties to which a convert from Hindooism was exposed on renouncing caste, and joining some other religious body. This liberty of conscience has been enjoyed in Bengal since 1832. The earlier enactment having been productive of none but good effects, it was resolved to extend its privileges to all parts of India. By rigid Hindoos this step is regarded as an assault on their religion, as if the power of persecution was a privilege to be cherished and freely indulged. Their complaints are loud of a breach of covenants into which the British government is supposed to have entered, never to interfere with their religion. Pledges, it is said, long since made, have been broken. In the extremity of their fears, the maintainers of the privilege to persecute, to burn innocent widows alive, and to suffocate the dying with the mud of the Ganges, have met and appointed a committee to discover the best course to pursue. The document, from which the following extracts are made, is the result. It is very long. It recounts the supposed pledges of government, and recommends a deputation and a petition to the imperial parliament. It is addressed "To the Hindoo gentlemen about to appeal to England against the act which qualifies the renouncers of their own religion to inherit paternal estates." If only one half of their fears are justified by the state of the Hindoo mind, there are bright days at hand for missions in India.

The government had promised not to interfere with our religion. They have now broken that promise in various ways, and have, more especially of late, taken up arms to inflict severe blows upon our religion; i.e. they have promulgated the celebrated Act XXI. of 1859 against the Dayabhaga and our other scriptures, with the secret design of destroying the Hindoo and advancing the Christian religion. Government has paid no attention to the petition which we presented on the 24th February on the publication of the above Draft Act; on the contrary, it has discharged that Act like thunder against us. If this pernicious law continue in force, it would be impossible to describe the misfortunes which would befall our country and the Hindoo population. Those persons who far from embracing Christianity, cannot now even speak favourably of it for fear of losing

their patrimony, will then easily, fearlessly, and with smiling faces go to church to be baptized, i. e., to be initiated in Christian doctrine. In this age, religious awe or shame has been well nigh eradicated from the popular mind. No motive of a spiritual nature, such as religious awe or fear of the future world, can restrain the renouncement of our religion. Add to this the delusive snares which the *tender hearted* missionaries have spread like so many hunters in ambush.

Under these circumstances, if there were no considerations of temporal profit or loss in the way as a restraint, then the fire of Christianity would by this time be kindled in every house, and without doubt reduce to ashes the Hindoo religion and the temporal welfare of the Hindoos. We now hear of two or four boys being annually converted to Christianity. Persons will henceforward begin to be converted every month and every week, and eventually every day. The religious rites, ceremonies, customs, manners, &c., of the Hindoos will be at once abolished, and the Christian religion be speedily prevalent. There will be no happiness in any one's family. Nothing will be heard any where but lamentations and cries. The father will sigh for the son, the brother for the brother, the friend for the friend, the wife for the husband—and wander about like one who cries in the wilderness. The four cardinal points will be filled with bewailings. Many a dispute will arise and lead to civil and criminal suits on account of property—destroying thereby the wealth and reputation of the people. Where of two sons, one becomes a Christian, the other continues a Hindoo, and both on the father's death own the common dwelling house, there will be in one part of the residence the Dole, the Doorgapoojah, the Shradh of the father and mother, the reading of Puranas, and the feasting of Brahmins; in the other part, the reading of prayers, the preaching of sermons, the Lord's supper, and other Christian ordinances and Christian feasts. Moreover, if two persons, one of whom is a Christian, inherit property, the apostate will easily go and touch those things and those places which he is not spiritually qualified to touch or frequent. The orthodox brother, though witnessing with the eye and the ear, will not be able to forbid or call illegal such illicit

conduct, because, though opposed to the Hindoo religion, it will not be opposed to the law. He will be obliged silently to bear such actions though they are very reprehensible according to the Hindoo religion. In whatever aspect you view the destructive law which has been lately promulgated, you will see that the preservation of the Hindoo religion is impossible. To reflect on our calamity thus brought about would drive us mad.

It ought also to be taken into consideration, that the present is the most fearful of all the acts of injustice which the government has done to the Hindoos. For the law which unfortunately for us is now promulgated, will undoubtedly prove a weapon of destruction to the Hindoo race, and eradicate the tree of Hindooism. Government, having now by means of this law opened the gates which had hitherto served as an obstruction to the abolition of the Hindoo religion and Hindoo caste, has removed the thorns from the way of Hindoos embracing Christianity. The missionaries have never failed to oppose us; they have laboured and are labouring to eradicate our religion by fraud, force, or policy, and to make the Christian religion predominant over all others. Under the influence of their spell children have fled from their mother's bosom—parents have been bereft of sons, brothers of brothers, wives of husbands. The four corners of the world are filled with lamentations, because of the outrages of missionaries in all places, all towns, all villages. How many hundreds of Hindoos, wounded by their cruel darts, are spending their time in continual sorrow. But even such outrages could be borne, for there was no great alarm in the mind. We had the assurance in our minds that as long as the government did not interfere in these things—i. e., as long as they did not engage in a wrong course of conduct in their favour, so long the outrages of missionaries, even though a thousand-fold, were not to be reckoned as of any consequence. But now that those persons who are lords of the country, and in whose hands are entrusted our lives and properties, have taken the club in their own hands, and begun to oppress us through partiality for our opponents; and are determined to destroy Hindooism and advance Christianity, we have no safety.

### MONGHIR.

From the following letter, dated August 27, 1850, our brother PARSONS and the assistant teachers appear to have had a most interesting and encouraging tour. The various incidents cannot but excite at once gratitude to God for his favour, and earnest prayer that these favourable appearances may quickly ripen into a glorious harvest.

Having lately returned from a five weeks' interesting tour amongst many villages in our neighbourhood, in which myself and dear companions were cheered by the unusual readiness to listen to the gospel message, which we witnessed amongst the villagers, I address myself to the pleasant task of relating some incidents of our work. I trust they will be regarded as evidences of the great facilities the Lord has given us for sowing the incorruptible seed of the blessed gospel; and those very facilities will constitute an obligation to be most diligent in this department of Christian labour. We mourn that we reap so little, and, for myself, I chide my apathy that I do not feel more acutely on this subject. Had we much success, that would involve us in much responsibility and labour of another description, but while we have less of that, we have unlimited opportunities for spreading the knowledge of Jesus among multitudes, who, if they are slow to believe, are nevertheless willing to hear, the glad tidings of salvation.

My companions on my late tour were our esteemed native brethren, Nainsookh and Soodeen. We set out with the prospect of visiting only the Gunduck and Balan rivers, but the rise of the river, just as we were on the spot, having afforded us the opportunity of passing through a small stream from the Balan into the Bya river, we took the advantage of returning by that route, and so visiting many villages in that direction also. Altogether we proclaimed our blessed message in upwards of ninety villages. Our time would not allow of our tarrying so long in each village as to secure the opportunity of gathering the majority of the population together to hear. We were sometimes in the village towards the middle of the day, and then our hearers were comparatively few, the most of the people being scattered in their fields. In other villages, we were present towards the evening, and then our congregation would amount sometimes to 100, or even 150 persons, men, women, and children, who listened, at times, to three consecutive addresses; and in one place, until the stars were twinkling in the heavens above us. To assist in perpetuating the remembrance and impression of our discourses, we left behind us upwards of 250 portions of scripture, and nearly 300 religious tracts.

Some particulars of our efforts and experience are as follows.

#### *The fakeer.*

In Jufra we had pretty good congregations, without much interruption. A shameless fakeer, of the Aghoree sect, with a necklace of bones on his neck, and two wreaths of bones on his head, all which he said were human bones, endeavoured to draw off the attention of the people, but in vain. Accustomed to be regarded with the utmost dread

by the Hindoos, he could not stand before the fearless bearing of Christians, who had no superstitious horror of his displeasure.

At Moonsee we sat a good part of the day under a tree on the ghaut, addressing the knots of people who successively assembled there. Some conversed with the utmost good temper of a circumstance which took place in the village many years ago, when our late dear brother, Gungajeet, was dragged by the leg out of the village, and beaten severely for having become a Christian.

#### *Discussion.*

In Ramgunge we had a long and lively discussion with a Pundit and another brahman. The Pundit admitted and avowed that the tendency of the assertion, that a plunge in the Ganges will cleanse the sins of thousands of births, is to encourage men in sin, and alas! gloried in it. Against the detestable doctrine, so rife among the Hindoos, that God is, in fact, the doer of every act, sinful as well as holy, inasmuch as he has foreordained, from the time of a man's birth, every act he shall perform, Nainsookh argued with good effect that such an assertion is absurd, since on that supposition we have God and his shasters set in opposition to each other, the latter forbidding what the former causes men to do.

In Khugureea, on two successive days, we found large companies assembled in a shop in the bazar, to hear the recital, explanation, and singing of the Ramayun. The voices, the music, the pleasure apparent on every countenance, and the mutual smiles of cordiality and approbation, would have been really entertaining, but for the sorrowful consideration that the homage paid was to a false god, and the whole affair an act of rebellion against Jehovah. Both days, Nainsookh had long discussions with individuals present, but could not succeed in getting the attention of the company at large. It was certainly remarkable that, though they were all met together professedly to honour Ram, their favourite deity, yet no one was angry that the Christians came amongst them, nay, although they well knew that the first thing we should do would be to prove Ram a false god, and his worship sin, yet so far from showing us any enmity, no sooner were we seen passing up the street before the shop, than half a dozen voices invited us, and seats were placed for us. Oh, when will they give our Beloved an invitation to their hearts!

#### *The serpent feast.*

Passing over my journal of several days, during which we visited many villages, in many of which we had large congregations, and in all but one a cordial and attentive hearing,—

In Ujhowr, the day being a Hindoo fes-



tival, called the Naugpunchumee, or feast of serpent-worship, all the houses had been surrounded with a streak of cow-dung on the walls, and many people had in their hands a bunch of neem-leaves, or of koosh grass, which they had gathered to use in the rites of the day. Having preached there to a large and attentive assembly, we went forward to the next village, called Chutowna.

*The mela of Kalee.*

There we found a mela in process of assembling at a small thatched temple, to do honour to the goddess Kalee, who is worshipped under the name of Bis'hur, or the antidote to poison. The mela was a small one, as compared with that of Hajeepore, &c., yet there were not less, I should think, than a thousand persons on the spot, from all the villages within a few miles round. We no sooner landed than we were surrounded by a crowd of hearers, and as the mela thickened, our congregation increased, each of us speaking in turn, till first we were obliged to retreat to the back of the temple, to avoid the noise of the music, &c., and then, near twelve o'clock, as the confusion of the people's voices, and their crowding for books prevented us from speaking, and as some

persons interested in the poojah made repeated noisy attempts to draw the hearers away from us, saying we had made a second mela, and interrupted theirs, we had to retire to the boat. Still the crowd followed us, and pressed towards our boat, so that there was the greatest danger of some child's being pushed off the steep bank, and drowned in the rapid current beneath it. Therefore, as it was in vain to distribute books, and impracticable to speak with profit to such a tumultuous assemblage, we moved our boat forward to a distance from the fair. There several respectable persons followed us, with whom we were able to converse with advantage, and many were supplied with books, with far more discrimination than could have been used in the crowd. Even at that distance, no sooner did we go on shore, than an eager crowd came from the fair, and Nainsookh and myself had discussion with a Pundit, till heavy rain compelled us to betake ourselves to shelter. Meanwhile, the zemindar, who owns the village, having arrived, the sacrificing of goats began in good earnest, and the confusion was too great for us to attempt any thing more.

*To be continued.*

## CEYLON.

By the Overland Mail we are favoured with the following long and gratifying letter from our brethren of the deputation. Its cheering account of the mission in Ceylon is calculated to excite thanksgiving to God, and urges us to renewed effort to sustain a work so greatly blessed. May we speedily have the pleasure of sending to that important field one or two well-qualified men. Mr. RUSSELL's letter is dated Colombo, October 11, 1850.

Through the mercy of our heavenly Father, my brother, Rev. J. Leechman, and myself, arrived safely at Point de Galle, in this island, on the 24th September. Our voyage thither was not unattended with either danger or discomfort. The advantages of steam-boat travelling, great as they are, have their discount. The perpetual noise and shake, the number of passengers, the smallness and heat of the cabin, and the inconvenience of the sleeping-places, prevent your taking needful rest. In Egypt we had to travel, without halting anywhere, till we got to Suez. At Cairo we were only permitted to stay two hours in the dead of the night. At one, A.M., we started in the caravans for the desert, and after a terrible jolting, and a most interesting journey, reached Suez at seven, P.M., Saturday. Sunday morning the baggage arrived on camels, and attention to it was indispensable. The cholera had prevailed so much in the place a fortnight before, that more than 100 had

died daily. In a population of three or four thousand, it was stated that from twelve to fifteen hundred had died. When we arrived low fever was prevalent, and it was very hot.

*The Red Sea.*

We were ordered on board the "Hindustan" in the evening. We found the accommodation generally less convenient than in the "Ripon," and our cabin smaller, and so close you could not breathe in it without a sense of oppression. Next morning we passed the spot where it is thought the Israelites passed over, and afterwards had a fine, clear view of Mount Sinai in the distance. Very few passengers slept in the lower cabins. Some slept outside their cabins, on couches, on benches, or the floor. A few slept among the stewards, in the upper saloon, to whose use it is appropriated, and others on the deck. We tried all ways, but in consequence of sleeping in the upper saloon one night, I met with a fall. You are there called at five



o'clock, and have to find your way in the dark as you can; to your cabin, in doing which I fell through an opening, which I could not see, nine or ten feet, into the lower saloon. I was a little stunned, but providentially fell on my feet, and only bruised them a good deal. The doctor was at my side in a few minutes, and expressed his astonishment that I had not received more injury. I was confined to a couch for a week, and the feet have been so tender since as to prevent my walking as usual. They are now, however, nearly well. Every bruise people get is slow of healing, for they are weakened by the excessive heat. One of our passengers died of cholera caught at Suez, and at first there was great alarm lest it should spread, but it was a solitary case. Another died of apoplexy four days afterwards, occasioned by the heat. That it is a dangerous voyage in the hot season, which sometimes reaches from April to September, is no hypothesis, and September seems by general acknowledgment to be the worst month. We stopped a night at Aden, and saw its dark volcanic hills. A day or two afterwards, in the Arabian Sea, we found it much cooler.

#### *At Ceylon.*

We got to Galle at daybreak, at which time Mr. Allen came on board to meet us. We were much delighted to see him. I was dressing when he came, and on going on deck to greet him, my eyes were struck with the peculiarity and richness of the eastern vegetation. We were in a small, beautiful bay; the waves were dashing against rocky shores, and throwing up showers of spray. The walls of the old Dutch fort were green with verdure, and everywhere, as far as the eye could see along the low coast, coconut and other trees were thickly growing down to the very edge of the water. We had not been long at the hotel in Galle, before the Rev. Mr. Clark (Presbyterian) called, and invited us to dinner, and showed us much kindness.

We were off next morning by five. The road is near the coast all the way, through a perpetual forest, to me a scene of enchanting beauty. The coast all the way is well peopled; native villages and houses succeed each other with little interruption, among which our Wesleyan friends are labouring.

#### *Colombo.*

We passed through the fort at Colombo. The fort, I find, generally means the part of the town that is regularly fortified, containing here, besides the soldiers' quarters, the governor's house and gardens, public buildings, and several streets. There are there an Episcopal church, a Scotch church, and a Wesleyan chapel. We then entered the Pettah, or suburb, which is very extensive and populous.

Here is the Baptist chapel, called the Pettah chapel, and other churches and chapels also. Mr. Allen's house is about four miles from the fort, but it is a continuous street almost all the way to it. We found Mrs. Allen and their children well. He is pretty well, but somewhat broken by the climate and hard work. The work required by the mission, as it now exists, is far, far too much for one man. It is necessary for you to send out one or two more without fail, and without delay. God has graciously prospered our mission here; a great work has been done, and it deserves to be sustained. An ample field is open, I need not say how few the labourers are. Do try and send more.

We arrived here the 25th; on the 28th several of the native preachers met us, and we had a lengthened conversation with them, and made appointments to visit their stations.

#### *The Lord's day.*

On the 29th, Lord's day, brother Leechman preached in the morning at the Pettah chapel. The service begins in the morning at half-past eight, and it is always in English. The chapel was well filled. It is a respectable place of worship, but too small for such a town as this. I then went with brother Allen to the Grand Pass Baptist chapel, where the service begins in the morning at eleven, and is always in Cingalese. The chapel is nearly as large as the Pettah, from which it is two or three miles distant, in a very populous and busy part of the town. I was much affected, and could not but praise and magnify the Lord to see the chapel well filled with natives, all neatly dressed in their peculiar costume, with their dark skin and fine black eyes, and jet black hair. Their whole conduct was as decorous and reverential as among our own people at home. Ranesinghe, the native preacher, is a very intelligent young man. He gave out a hymn, which they stood up to sing; he then read and prayed, and I preached, and he interpreted, sentence by sentence, and the people were very attentive. In the evening I preached at the Pettah. The place was quite full with English and Portuguese, and a few Cingalese who understand English.

#### *The mission schools.*

On Monday morning we went all of us to the Grand Pass chapel, to meet the master and children of the school there, and also those of the school at Dematagode, who came by appointment. Of the Grand Pass school, Don Hendrick is teacher. He has been engaged in teaching ten years, and is a member of the church. He has on the books fifty-three boys, varying in ages from five to sixteen. Forty-one were present, mostly dressed in little white linen jackets, and a white or coloured cloth round the waist, which reaches to the knees or feet;

their hair is generally combed back from the forehead, and tied in a knot behind, and they all wear combs. In many of the country places the little jackets were dispensed with. None of them wear shoes or stockings. We heard the first and second classes read the bible in Cingalese. Most of them read well, and we then questioned them at some length on what they had been reading, and generally on scriptural truth. They attend from ten to four daily, except Saturdays. Twelve of them can write and do a little ciphering. They all attend the Sunday school. There was a girls' school, but it was given up for want of funds—a sad thing. The Cingalese girls greatly need to be taught. We then examined the Dematagode school in the same manner. We spoke to the children through an interpreter, and gave them a little cheap treat of bread and fruit, with which they were highly pleased. In the evening we attended the prayer meeting at the Pettah chapel, and rejoiced greatly to mingle our prayers and praises with those of God's people here.

#### *The church in the Leper Hospital.*

On Tuesday morning, Oct. 1st, between six and seven, we visited the Leper Hospital, higher up on the other side of the beautiful river, close to the mouth of which Mr. Allen lives. We crossed it in a native boat, very safe with its outrigger, but with hardly room for your feet. There were twenty-three lepers—a truly sad spectacle. It is a different kind from that of Palestine, but very bad. De Sylva, one of the native preachers who visits the hospital twice a week, met us there. He has in it a little church of six members. We asked him which of them had been last admitted as a member, and examined him at considerable length. His answers and manner were satisfactory. We felt no doubt that he was a man taught of God. It was a scene not soon to be forgotten. Our good and kind friend, Mr. Ferguson, also accompanied us.

#### *Mattakooli.*

After tiffin, or luncheon (by the by, the meal times here are, ten for breakfast, about two tiffin, and about seven in the evening dinner; a cup of tea or coffee is taken about seven in the morning, and also soon after dinner), we visited the Mattakooli school, about two miles in the jungle; master, George De Alwis, a candidate for baptism, about thirty boys. There is a bishop's school near, with about thirty-five boys. No school for girls. Our boys learn to read and write, and a little arithmetic. They write on leaves. We heard them read in Cingalese, in which all the instruction is given, and spoke to them through an interpreter, and examined their writing. We inquired the meaning of two of the Cingalese copies, and were told they were

"The gospel of God," "Forgive my sins mercifully." Ranesinghe, from Grand Pass, met us, and acted as interpreter.

There is no church here, but preaching Sunday afternoon and Wednesday evening. There are four candidates for baptism. We asked one, an old woman, "Do you wish to devote yourself to Christ?" "Yes." "Why do you wish so?" "To whom can I go but to him? He died for us, I wish to live for his glory."

#### *Hendella.*

The next day we went to Hendella, in the jungle, six or seven miles from Colombo. Don Philip Bastion De Sylva is native preacher, the same we met at the Leper Hospital. The chapel is a mere shed. There is a church of twenty-five members, fifteen of whom met us. The usual attendance is from fifty to seventy. De Sylva preaches at Wellisserre also, where three of the members live, and there is a small chapel and an attendance of about one hundred. There are at the two places five or six inquirers. They have a small Sunday school, ten or twelve boys. Two of the members teach little day schools in the jungle on their own account. No girls' school. We both gave them short addresses through the interpreter, and they were very attentive. We particularly exhorted them to exertion to spread the truth, and to try and form a Sunday school for girls.

#### *Kottigahawatte station.*

Thursday, Oct. 3rd, we went to Kottigahawatte. The chapel is large and good, with a dwelling house for the native preacher, and a large garden. It is seven miles from Colombo, in the jungle. Isaac Whytoo Nadan is native preacher; he is fifty-one, and has been long in the work, an intelligent, earnest man. He has a reader and seven day schools connected with the station; one, for girls. The scholars from six out of the seven schools, met us there, and we examined them all carefully. As a specimen of some few of their names, I give that of one of the masters, Don Balthazar Dias Frikkeremesondere Gemewardine. His abilities are not quite so extensive. There is a church of eighty-three members, and ten inquirers. The native preacher, generally called Whytoo, attends sixteen services every month, and visits the people every Monday. We asked one of the members, "What is the duty of church members?" He replied, "With his whole heart and soul to worship Christ." Another said, "To teach others to love Christ, and to love his neighbours." Several answered when we asked if they felt bound to fill up their places on Lord's days and at the Lord's supper, that they did, and that they felt it their duty to contribute to the cause of God, and to help one another in

affliction. "If one offends another, what then?" "He must ask of him to forsake his wicked temper. He must speak first to the offender, and if he is sorry, forgive; if he is not sorry, he must take another member or two to him, and speak." They said further, in answer to our inquiries, "We must do everything we can to honour and help our ministers. We must try to instruct our children in the knowledge of Christ." We then addressed them successively, and though the whole service had been long, there was the greatest interest and attention to the last.

#### *Byamville.*

Friday we went to Byamville, ten miles from Colombo, where John Melder, native preacher, has a neat, good chapel and house. We examined five schools at length, and conversed with and addressed the members, and thanked God for the wonders of mercy which we saw and heard.

#### *Kandy.*

Our dear brother Leechman stayed at Colombo, and took the service at the Pettah chapel, morning and evening, on Lord's day, Oct. 6th, and I accompanied our brother Allen to Kandy. Mr. Leechman joined us there on Monday. The road is as fine as one of our best in England, and carries you through splendid scenery. It is about seventy miles, the fare £2 10s. each. Ascending an elevation of 1800 feet, and stopping for breakfast, you run it in about eleven hours. We were very kindly received by a Mr. Tytler, a Presbyterian, who in default of a Scotch church, worships at the Episcopal church. Mr. Leechman stayed with a Dr. Reed. We found it much cooler there than at Colombo. Next morning at eight I accompanied my host to the Church of England Sunday school, and opened it with prayer. At half-past ten I accompanied brother Allen to the Baptist chapel. The Sunday school was beneath, there were not many children, but an adult class of about eighteen, who had just finished the parable of the sower. I went through it in examination, and they answered correctly and intelligently. Mr. Allen preached in Cingalese, after which I administered, by the help of an interpreter, the Lord's supper. Mr. James Sylva, native preacher, and about eighty members, were present. I trust we felt the presence of our blessed Lord and Master. In the evening I preached in English; the chapel was quite full, many coloured people there, all very

attentive. They sang English hymns very well.

#### *Gahalaya.*

On Monday Mr. Allen and myself went to Mahagama, or Gahalaya, the wildest place and the wildest people I have seen. James Perera is schoolmaster there, and is doing good.

#### *Matelle.*

On Tuesday we all (brother Leechman having arrived) went to Matelle, sixteen miles from Kandy, a very hilly and bad road. We were obliged to provide for a relay of horses. Thomas Garnier, the native preacher, was Mr. Daniel's servant for fourteen years, and employed by him in preaching. Matelle contains, with contiguous villages, a population of five or six thousand inhabitants. We were deeply affected with its spiritual destitution.

With respect to the work here generally, Church of England friends and Wesleyan friends are exerting themselves, and success be to them as far as they are making known Christ. Buddhists, devil worshippers, Roman Catholics, and irreligious men, called Christians, are actively and powerfully exerting their influence. Baptists in many places are known and respected, and the people willing to hear them. The mission, even in its present enfeebled state, is doing great good; but the native teachers and schoolmasters decidedly require the help and oversight of a European missionary. And these classes of men will die out if not replenished. I would say to the Committee, send out men of God, dear brethren: you have done too much here now to abandon the work. What will our divine Lord and Master say to us if we give it up or suffer it to decay?

#### *To Colombo.*

We returned to Colombo on Thursday last, and to my great joy I found there my brother-in-law, Rev. J. J. Freeman. He had reached the island on his way back from his long and interesting journey in Africa, and hearing at Galle that we were here, had followed us.

We will give you our views of things more in detail another time, but Mr. Allen's health is certainly not robust, and it is necessary for one or two brethren to be sent out as soon as possible.

We have met with great kindness from Mr. and Mrs. Allen and the friends here. Affectionate respects to the Committee.

## AFRICA.

By an unexpected opportunity, Mr. SAKER has been able to communicate to us the following account of his embarkation and passage across the Bay of



Biscay. We trust that a voyage so auspiciously commenced will be closed under the blessing of God, and that our brother will be able to renew his labours in Africa with renovated health and strength.

Oct. 31, 1850, at Sea.

DEAR BRETHREN,

I fully intended writing you from Liverpool, or from the vessel while in the river, but our embarkation was at last so sudden, and the motion of the vessel so disturbing from the time that we went on board, that I could not do what I wished. I commenced writing, but could scarcely complete two notes ere I was obliged to desist.

Our captain informed us he should sail at two o'clock on Saturday morning. He was ready twelve hours earlier, and we left the river at three o'clock on Friday afternoon. Before five the steamer, which had taken us beyond the banks, returned, and with it our

pilot. We had a fair wind all night, and all next day. Sabbath day it changed, and we were driven to the Cornish shore. Monday we passed inside the Scilly Isles, with a fair wind, which has continued till this morning. Since then it is calm. We are fairly across the Bay, and are taking a course for the Island of Madeira.

We are, for shipboard-life, exceedingly comfortable. Our captain tries to make all things pleasant, and we are well supplied with all things needful. We worship in the cabin every evening; we may soon have worship also in the mornings. It was too stormy for a public service on deck on the sabbath, so we had a short meeting in the cabin.

## FRANCE.

### MORLAIX.

The following communication from Mr. JENKINS, dated October 11, 1850, conveys interesting intelligence of his proceedings and prospects. Surrounded by very great difficulties, the good cause yet goes on, and we cannot but hope that this "sowing time" will ere long yield a plentiful harvest unto Christ.

#### *A journey.*

I lately made a somewhat long journey into the country for the purpose of announcing the gospel of Christ. The most remarkable thing that occurred is, that I had an opportunity to explain the word of God to a few persons in the house of a Breton family at Pontrieux. I trust this little beginning will increase. The chief of this family bought a bible some time ago, and later he bought a book called "*Traites-Roussell*," being Mr. Roussell's tracts against the errors of Rome. He has since asked me to procure him *Le Culte de Dimanche*, or fifty-two short sermons by Mr. Roussell. In a letter I received lately from this friend, he says, in reference to the bible, "As for me, I acknowledge freely that I am satisfied with one book, the bible. It is in this book I have put all my affection and belief. Since the last time you were at our house, I read it oftener. It is this book that will have me to change, reproaching my bad conduct. Indeed, my bible does not cease to repeat that I must change—that I must be regenerated—that I must become like a child—that all my works are bad. I have tried to overcome my faults, but still I fall into them. At last I was so discouraged, that I put my bible and my

projects aside for a while. But a thought of what I had heard preached came to me, that I can do nothing of myself, that I must have God's help, and pray him to assist me; and I, who know not how to pray, resolved to do so."

Mr. Le Tiec, who lives two or three leagues from Pontrieux, bought lately seven large French bibles, for which he paid thirty-three francs, to place them among his circle of acquaintances.

#### *The pastors' conference.*

On the 22nd and 23rd ult., the pastors of the Finistère held a meeting at Quimper. Sabbath morning, the 22nd, Mr. Le Fourdrety preached from Matt. xix. 16. In the afternoon I preached in Breton from John xviii. 37, 38; and in the evening I preached in French from Luke xi. 28. Monday we had a conference together, when different matters were under consideration, but principally the opposition to the distribution of the scriptures in this department. We deplored this opposition, and it was resolved that the pastor Le Fourdrety be invited to write to the government on the subject, though we fear that, while the affairs of France remain in the present state, not much more liberty is to be expected. We must put our trust in the



Lord. Monday evening Mr. Le Fourdrey preached from Eph. vi. 10—18. Our next meeting is to be held at Brest, in February next.

*The colporteur.*

Mr. Humbert, the Christian friend whom I mentioned in my last letter as disposed to come to labour with us in connexion with the Liverpool society, is arrived here. Humbert is a truly suitable man for the work, being pious and devoted to the cause of the Redeemer, and having much experience in scripture distribution, as he was for thirteen years colporteur of the Bible Society.

*Prospects.*

I regret myself that the fruit of our labours in converting sinners to Christ has not been greater, though it is evident that more good has been done in this respect than one would think by the number of those who have

openly joined us in the Lord. As there is a season for sowing, and a season for reaping, so in the work of commencing to propagate the gospel, especially in catholic countries, some time is required in the preparatory work, before we can expect, in ordinary circumstances, to see much fruit, though much important labour is done. Such we find to be the case here. However, considering the progress of the good work since the close of 1847, I humbly think we have much reason to praise the Lord and take courage.

I think it is evident, whatever may be the tendency of the higher regions of society, that there is a strong under current among the people, which carries away gradually the very foundations of Rome, and will at last open a wide passage for the spread of the gospel. The duty of wisely persevering in this work is evident, though the times are trying.

Our brother mentions his desire to obtain a situation, as a teacher in England, either in a school or private family, for a young person recently baptized in Paris, on which account she is compelled to leave her present situation. We shall be happy to aid him in this matter, should any of our readers afford us the opportunity.

## JAMAICA.

### FALMOUTH.

By the following letter, from the Rev. ROBERT GAY, and the accompanying extract from the *Falmouth Post*, we are made acquainted with the damage done by a fearful storm to the large and noble chapel erected by WILLIAM KNIBB. The appeal of our afflicted brother meets with a generous response on the spot, yet not to such an amount as will enable him to restore the building to its former stability and strength. It will give us great pleasure to be the medium of forwarding to him any contributions that our friends may be anxious to bestow, in order to repair a chapel consecrated by so many precious and glorious associations. It is a monument of the fervent zeal and holy ardour of KNIBB, and we would not willingly let it fall into decay. It would be a reproach on his memory to do so. We therefore commend the object to the sympathy and liberality of our friends.

With this letter I send you a copy of the *Falmouth Post*, containing a report of the late calamitous visitation of lightning, by which our chapel has been nearly destroyed. The south-eastern portion of the building has been rent and shaken to the very foundation. The upper courses of masonry have been thrown down, and nearly 200 squares of glass have been broken. The window frames have been literally torn to pieces, and the organ greatly injured. The whole appearance of the place is such as to astonish every beholder.

Four distinct streams of the electric flame

are traceable, which have rent the masonry, and charred the timbers in their passage. It is truly wonderful that the building was not entirely consumed. The engines were promptly on the spot, and hundreds of the inhabitants rushed to the rescue of the building amidst all the severity of the storm. The damages are estimated at about £300, towards which all classes of the community seem willing to contribute. Our sincere thanks are due to the magistrates and merchants individually for the assistance they have rendered, and the sympathy they have expressed. The same wrathful flash which so

nearly destroyed our chapel, glared upon the still unburied remains of my beloved child, who had died that morning.

I need not say that the cup of my sorrow was full; but God has graciously helped me. "In the midst of wrath he hath remembered mercy." Our poverty is so great, and so general, that I fear we cannot raise all the money required to repair the chapel. And we should be exceedingly grateful if you can obtain a little assistance for us in this our time of need.

#### THE THUNDER STORM IN FALMOUTH.

"We are glad to state, that with the exception of the injury sustained on Thursday last by the baptist chapel in this town, not a single report has reached us of damage being done to any property of value. The windows of many houses in Falmouth were broken, and a few persons suffered from the effects of the lightning, but they have all recovered, and are, no doubt, grateful to a merciful Providence, who was pleased to spare their lives. We regret, in common with every class of our fellow parishioners, the affliction of that portion of the community who worship their Creator within the walls of the noble

edifice, which was erected under the superintendence of the late William Knibb. It was struck in four different places, the apex of the triangular front-face has been partly demolished, and the glass windows over the south and north entrances were literally shattered to pieces. The body of the chapel, and the well-constructed roof, remained untouched; the organ was slightly injured, but we regret to learn that the entire front of the building will have to be taken down. The estimated amount of damage is £300; and we feel certain that the appeal to our fellow parishioners, which has been made by the Rev. Mr. Gay, in a letter which appears in the first page of this day's publication, will be liberally responded to. Subscription lists have been placed in the hands of several parties, who have offered their services, and we trust that every person who can spare a shilling will contribute towards so philanthropic an object. We would earnestly recommend that a petition be presented to the members of the House of Assembly, for we are confident that, under existing circumstances, the grant of a small sum of money would be approved of by every individual in the island."

## HOME PROCEEDINGS.

During the past month Mr. TRESTRAIL has finished his engagements in South Wales, and has also visited Salisbury, Downton, Brighton, and Lewes. Mr. UNDERHILL was also at Brighton for the Lord's day previous to the public meeting, and has attended a meeting at Wallingford. Messrs. TUCKER of Manchester, and BURTON of Great Grimsby, have visited the churches constituting the North of England Auxiliary. Our friend, Mr. JOHN HILLS, writes from Sunderland to say the meetings in that town were very effective, and the contributions beyond the previous year. We hope to hear the same good tidings of others.

We have great pleasure in publishing the following letter, and are glad to have so kind a response to the hint thrown out in the last Herald.

*Abingdon, Nov. 19, 1850.*

DEAR SIR,

By the last Herald I see that you request friends to inform you respecting any proceedings in the country on behalf of our Mission Society likely to interest. I have great pleasure in informing you that I have recently made a tour through the churches of the East Gloucestershire Auxiliary in connexion with brother Hull of Blockley, and brother Hall of Arlington, and that the attendance on all occasions was most encouraging. I took with me the box of gods you were kind enough to supply me with for my own meetings, which tended considerably to increase the interest. I shall hope to return them very shortly, but I have yet three or

four more places in this locality to which I am anxious first of all to take them.

At Abingdon and Oxford, the Rev. G. H. Davies of Bristol, and the Rev. John Clarke, attended as deputation, the early part of last month. With us the meeting was considered one of the most effective we have had for some time past. We had also an admirable attendance of children at the afternoon juvenile meeting.

Wishing you continued encouragement, and hoping that the details of home proceedings may be made more and more extended in the Herald,

Believe me, dear sir,

Yours most faithfully,

ROBERT H. MARTEN.

Mr. PRYCE of Gravesend, has forwarded a note, received by him after his

recent journey into Hants, from a friend at Emsworth, who says, "I presume any hint, be it ever so trivial, would not be out of place. What I would suggest is just what we are doing here. Every first Monday in the month we hold our missionary prayer meeting, at which our pastor reads extracts from the Herald. At the close of the meeting, *we invariably have a collection*; and several times three and four shillings have been collected. I feel confident that not one farthing less is put into the missionary boxes, or that any one contributes the less for it. These twelve small collections in all the churches would amount to a considerable sum. Perhaps this may be the practice. If so my hint is not necessary."

We fear this is not the *general* practice. It does prevail in some churches, and we were glad to hear Mr. Todd of Salisbury, at the annual meeting there, a short time since, strongly urging it on all present, as he had found it so useful in his own church.

By the time this meets the eye of our readers, Mr. WHEELER will, we hope, have embarked for Western Africa. The designation services were held at John Street Chapel, on the 25th November, when Revs. Messrs. NOEL, HINTON, BROCK, and OVERBURY took part in them.

Mr. JONES, the owner of the ship "William Carey," has written to the Committee offering free passage for four missionaries and their wives to Calcutta, in that vessel, which will sail early in January. This is a truly noble offer, and is a matter of the deepest regret that it cannot be accepted even for one, inasmuch as there is only one candidate for mission work, and that only known to the Committee ten days ago.

Several friends have recently sent letters to the Mission House for brethren abroad, evidently under the impression that we have some peculiar means of forwarding such communications. Except now and then, when parcels of goods are forwarded, we have no other means than by the Post Office, which is open to all. We merely mention this to prevent a misapprehension.

The progressive increase in the funds noticed in our last number has not kept up through this month. We hope our friends will therefore continue and increase their exertions, that the Committee may have some prospect this year of the income exceeding the expenditure, and thus relieving the Society of a portion of its debt.

#### FOREIGN LETTERS RECEIVED.

AFRICA .....	CLARENCE .....	Becroft, J. ....	August 18.
		Wilson, J., & ors. ....	August 20.
ASIA .....	AGRA .....	Williams, R. ....	August 22.
	CALCUTTA .....	Thomas, J. ....	September 17 and 19.
		Wenger, J. ....	September 7 and 18.
	COLOMBO .....	Russell, J. ....	October 11.
	HOWRAH .....	Morgan, T. ....	September 6.
	INTALLY .....	Pearce, G. ....	September 4.
	MONGHIR .....	Parsons, J. ....	August 27.
BAHAMAS .....	NASSAU .....	Capern, H. ....	September 20.
GERMANY .....	EMDEN .....	Tapper, E. H., & ors. ....	October 15.
JAMAICA .....	BROWN'S TOWN .....	Clark, J. ....	October 11.
	CALABAR .....	Tinson, J. ....	October 13.
	FALMOUTH .....	Gay, R. ....	
	JERICHO .....	Cornford, P. H. ....	October 11.
	KINGSTON .....	Oughton, S. ....	October 10.
	YALLAHS .....	Graham, R. ....	September 30.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of October, 1850.*

£ s. d.		£ s. d.		£ s. d.	
<i>Annual Subscriptions.</i>					
Bult, Mr. B. E.....	0 10 6	Stroud—		Charles Street—	
Evans, James, Esq., by		Collections.....	14 10 6	Collections.....	13 14 6
"Record".....	2 0 0	Contributions.....	5 10 0	Contributions.....	25 7 8
Hassall, Mrs.....	1 1 0	Do., Juvenile, for		Do., Sun. School	3 16 0
		<i>Jamaica Schools</i>	3 8 0	Loughborough—	
<i>Donations.</i>		Tewkesbury—		Smith, Rev. James ...	0 10 6
A. E. Z.....	5 0 0	Contributions.....	21 17 0	Monk's Kirby—	
Brunier, Miss.....	5 0 0			Collection.....	1 16 0
Educational Committee		HAMPSHIRE.		Sheephead—	
of Society of Friends,		Broughton.....	12 5 0	Collections.....	8 1 6
for <i>Trinidad Schools</i>	40 0 0	Guernsey.....	10 5 6	Contributions.....	4 13 6
Friend.....	5 0 0	Jersey.....	8 4 7	Sutton in the Elms—	
Friend, by Rev. A. Saker	10 0 0			Collection.....	3 12 0
Nutsey, Mr. Isaac.....	0 3 0				
S. G.....	2 0 0	Acknowledged before	15 0 0		173 7 3
Do., for <i>Jamaica</i>				Acknowledged before	141 1 10
<i>Theological Institu-</i>					
<i>tion</i> .....	1 0 0				32 5 5
Wilson, Mrs. J. Broadley	30 0 0				
LONDON AND MIDDLESEX		HERTFORDSHIRE.		LINCOLNSHIRE.	
AUXILIARIES.		Hitchin—		Burgh—	
Blandford Street—		Friend, by Mrs. Dod-		Collection.....	12 2 0
Ladies' Association,		well, for <i>Intally</i>		Grimsby—	
for <i>Barisal School</i> .....	5 0 0	<i>School</i> .....	4 0 0	Collections.....	11 2 10
Bloomsbury Chapel.....	74 18 11	St. Albans, on account	10 0 0	Contributions.....	1 8 0
Hammersmith.....	5 12 8	Tring—			
Hope Chapel—		Olney, Mr. D. ....	5 0 0	NORFOLK.	
Contributions, Juve-				Foulsham.....	4 0 0
nile, for <i>Schools</i> .....	2 8 4	HUNTINGDONSHIRE.		NORTHAMPTONSHIRE.	
Romey Street—		Bluntisham—		Gaillsborough—	
Collection.....	5 0 0	Contributions.....	5 12 0	Collection, &c.....	4 14 6
Shakespeare's Walk.....	0 3 6			NOTTINGHAMSHIRE.	
BERKSHIRE.		KENT.		Collingham—	
Wantage—		Borough Green—		Collections, &c.....	6 19 5
Collection.....	8 5 2	Semark, Mr. ....	0 10 0	Contributions.....	24 0 7
Contributions.....	8 19 7	Crayford—		Do., Sunday School	0 10 0
Do., Sunday School	0 6 9	Sunday School, for			
CORNWALL.		<i>Intally School</i> .....	2 0 0	OXFORDSHIRE.	
Petherwin, South.....	2 16 1	Foot's Cray—		Tew and Chadlington ...	4 11 0
Port Isaac—		Contributions, for			
Mair, Mrs.....	0 3 0	<i>African type and</i>		SHROPSHIRE.	
Redruth—		<i>printing</i> .....	10 12 6	Bridgnorth—	
A Friend.....	1 0 0	Smarden—		Collections.....	11 11 1
DEVONSHIRE.		Pierce, Mr. J. J. ....	0 10 0	Contributions.....	19 19 0
Bovey Tracey—				Do., Sunday School	
Collection.....	1 15 7	LANCASHIRE.		Boys.....	1 11 7
Contributions.....	2 10 10	Bolton—		SOMERSETSHIRE.	
Do., Sunday School	0 9 9	Collections (less mate-		Bristol—	
Linton—		rials for box of		L. S. D., for <i>Haiti</i>	
Nicholson, Captain		clothing £1 7s. 1d.)	10 0 4	<i>Chapel</i> .....	1 0 0
Joseph, for <i>Native</i>		Contributions.....	9 3 8	Taunton—	
<i>Preachers, Chitta-</i>		Colne—		Collections (net).....	11 7 0
<i>gong</i> .....	10 0 0	Collections.....	6 0 3	Contributions.....	14 10 3
Plymouth, George St.,		Haslingdon, Ebenezer—		Winscombe.....	4 12 0
on account.....	25 0 0	Collections.....	6 8 3		
Ringmore.....	0 7 10	Liverpool—		SUFFOLK.	
Tiverton—		Houghton, John, Esq.	25 0 0	SUFFOLK, on account, by	
Sunday School, for		Padiham—		Mr. S. H. Cowell.....	70 0 0
<i>Paul Ruttan, Di-</i>		Collection.....	3 8 8	SUSSEX.	
<i>nagepore</i> .....	5 0 0	Sabden—		Hastings—	
Torquay—		Collections.....	8 10 5	Collections, &c.....	12 3 10
Collection.....	3 0 0	Contributions.....	8 18 3		
Contributions.....	2 1 0	Do., Sunday Schools	9 11 4	WARWICKSHIRE.	
GLOUCESTERSHIRE.				Alcester—	
Chalford—		LEICESTERSHIRE.		Collections.....	13 16 11
Collection.....	0 12 3	Arnsby—		Contributions.....	3 9 7
Slimbridge—		Collections.....	5 15 6	Birmingham, on account,	
Collection.....	0 15 0	Contributions.....	2 10 0	by Mr. Hopkins ...	57 5 6
Stonehouse—		Do., Sunday School	0 7 6	Christie, Mr. Jas. A.S.	2 0 0
Baptist, Mr., for <i>Na-</i>		Blaby—			
<i>tive Preacher, Cal-</i>		Collection.....	5 13 2		
<i>culta, under care of</i>		Contributions.....	0 14 0		
<i>Rev. C. B. Lewis</i> ...	15 0 0	Leicester—			
		Belvoir Street—			
		Collections.....	44 13 9		
		Contributions.....	48 14 1		
		Do., Sun. Schools	3 7 7		





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# IRISH CHRONICLE.

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THE fable of Cassandra, endowed by Apollo with the gift of prophecy, but doomed never to be believed, aptly illustrates the fate of all who strive to arouse a people to duty, by proclaiming a coming danger.

The prophets of God, whenever they urged their nation to obey God's behests, in order to avert predicted evil, did but stretch out their hands to an *unbelieving* people. They were "as a very lovely song of one that hath a pleasant voice, and can play well upon an instrument," for their words were listened to, but not obeyed.

Religious—nay, even political, social, and sanitary—reformers have, from age to age, when they appealed to the claims of truth and of duty in vain, ever urged upon their generation they judgments which inevitably threaten those who are deaf to the obligations of truth and of right. But *threatened* evils rarely terrify. The desolating billows must break at their very feet, before a sense of their own danger will awaken a people to action. Communities seldom, if ever, prepare to meet an *approaching* danger, however clearly distinct may be the utterances of the oracle which proclaims the invasion near.

For many years the claims of Ireland as a mission-field have been placed prominently before our churches. Truth and justice, Christian obligation and duty, the ties of a common citizenship, have all been urged as arguments to induce British Christians to battle with the evils which afflict that unhappy land. And by pen, in pulpit and on platform, have our agents been proclaiming that unless popery be *there* grappled with and overcome, unless it be struck more deadly blows *there*, where its heart is; it would most certainly and speedily rear its hydra head on our own loved shores. A smile, largely mingled with contempt, greeted such predictions. The pope, it was said, might perhaps hold for a time his sway over Ireland, but English common sense and papal fear would for ever prevent the attempt to play off his arrogant assumptions here. Well, the attempt is made. The synod of Thurles, which denounced all kind of education in Ireland not under Romish supervision, and likewise every missionary effort for the evangelization of the people, is now followed up by the division of Great Britain into Romish bishoprics. The signs and indications of this act of papal insolence were neglected. The consummation of the act has awakened, even to the very confines of the nation, an undefined feeling of dread and danger. But the actions of fear and affright are ever wild and erratic. Men are to apt to lose their reason in their terrors.

We have no sympathy with the "No Popery" cry; we do not believe in the policy, the wisdom, or the scripturalness of attacking error, save by proclaiming, as do our agents in Ireland, antagonistic truths. We have no fear of a much increased growth of popery in our own land—the land of bibles, of free thought, and discussion. We *do* dread, however, its re-action in Ireland. Can any one tell the real object of creating Romish bishops here? Is it truly and only but the development of Roman catholicism when enjoying full toleration? Or is it a *ruse* to attract attention from the sinister doings and the insidious and strenuous efforts of the papal priesthood in Ireland to recover its waning power? Is it designed to mask the secret machinations and the wily policy there employed to check the growth of mind by suppressing education? to rivet more firmly on the spirit of men the fetters of degrading and soul-destroying superstitions? to extinguish the light of truth in that island of the west, and to bind Ireland as the most obedient daughter of the church, more indissolubly than ever to the footstool of the pope? We urge our friends to look at the subject thoroughly, not to be driven from their "propriety" by any feeling of imaginary danger to religion in this land from the papal bull; not to allow party watchwords or popish Jesuitry



to induce them to relax or to withdraw their efforts for Ireland's evangelization ; for, surely *there* and not *here*, the great battle of freedom is to be fought. *There* and not *here* will be won the great and crowning victory over every form of superstition, will-worship, and priestcraft, which now exalt themselves against the freedom of humanity and the claims of God.

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### ANCIENT IRISH CHRISTIANITY.

The ancient Christianity of Ireland was not Romanism. It neither corresponded with the doctrines and discipline of the papacy, nor acknowledged its supremacy. From its beginning, through the age of St. Patrick and his immediate successors, and for several centuries afterwards, the Christianity of Ireland was distinguished by several points of known and avowed opposition to the peculiarities of popery. The opposition became more defined and apparent as the papacy developed its character, and as the churches of Britain and western continental Europe surrendered their liberties to its usurpations, and added its inventions to the ancient faith. Romanism in Ireland is the creature of English usurpation and Italian intrigue. It is the badge of national degradation and foreign authority ; it has been the source and cause of the greatest social evils—the parent and instigator of most of those national peculiarities by which Irishmen have been made contemptible in the eyes of the civilized world. The venerable Bede says that the ancient Irish observed “only such works of charity and piety as they found in the prophetic, evangelical, and apostolical writings.”

St. Bernard, in his life of Malachy, says that “they rejected auricular confession, as well as authoritative absolution.” They confessed to God alone, as believing that God alone could forgive sins ; they would neither give to the church of Rome the tithes nor the first-fruits, nor would they be legitimately married, that is, according to the forms insisted on by the Romish church. Before the council of Cashel, in 1172, marriage was regarded as a civil rite, and was performed by the magistracy ; at that council the priests were ordered to perform the ceremony, and therefore we find the ancient Irish Christians denounced as “schismatics and heretics” by St. Bernard, and as being in reality, “pagans, while calling themselves Christians. Henry the Second, in his letter to Adrian, alleges “that as the Irish were *schismatics and bad Christians*, it was necessary to reform them, and oblige them to own the papal authority, *which they had hitherto disregarded*, and that the most probable means was to bring them into subjection to the crown of England,” which he says, “had ever been devoted to the holy see.”—*Life and Labours of St. Patrick.*

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### THE CHANGE TO ROMAN CATHOLICISM.

“It was not till the 6th Lateran council of Trent, in 1546, that they reluctantly consented to the new arrangement. The inferior clergy could not for a long time give up their ancient usages, and still nominated to ecclesiastical office and dignities. The Irish church, as it was then called, had not put on her gaudy robes of popery. The Druids, whose relics of worship now remained, had been routed entirely, and this “land of saints” had her colleges and schools in every part ; strangers flocked thither for education from neighbouring nations, and from these colleges men emanated into England, France, Switzerland, and Italy, to re-establish colleges and monasteries. Ireland was then catholic, but not Roman catholic. The authority of the pope she had not acknowledged, and this I have found, by reading the early history of the nation, is the reason why they still shrink from being called Roman catholic, considering it a term of reproach, although they have gradually submitted to all her terms and creeds, yet, as it is in regard to the English yoke, as bishop Hughes, of New York, has said, it was incomplete conquest that put it on, and it never *has* nor ever *can* sit easy.”—*From Lights and Shades of Ireland. By an American.*

## THE MISSION OF THE BAPTISTS IN IRELAND.

"Besides saving souls and collecting churches, some of the nonconformists in Ireland have placed before the public mind principles of the utmost importance to the religious welfare of the people. The *baptists* have carried on their operations there by great effort and self-denial. What have they effected? What are their prospects? Have they exerted a greater influence than can be indicated in their reports? In the great coming struggle with antichrist, is an especial work assigned to them? Comparatively, they are a small body, will they be lost among their friends in the battle-field? If the strength of the Lord's host be reckoned by numbers only, they will stand for one of the smaller divisions; but if it be a struggle for principles, they *may* occupy an important place in Jehovah's army.

"The baptists have always been a peculiar people. They have held one view especially by which they were distinguished from the whole of Christendom. They consequently became a marked people. They have suffered in the public estimation, in their influence, and in their standing in society, from their firm adhesion to what they consider an important truth. They have been moved to do so by their love for truth and their fidelity to God, but it is worth while to inquire, will their stern maintenance of their distinctive doctrine serve them at all in the great conflict which is before the church? The bearing of the baptists' peculiar view on the theological controversies of the future, is a subject of great interest, especially when considered in relation to the papacy.

"It is, however, in relation to popery and Puseyism that the importance of the baptists' mission is best seen. In the general struggle with a bigoted ecclesiasticism, in the broad conflict with sin, other divisions of the evangelical force will be able to present a broader front, and present a wider influence, but when some of the distinctive features of popery are the subjects of contention, the baptists will be found of essential service in meeting it hand to hand and foot to foot. Indeed, as the sword fish follows the monster of the deep, so the baptists should track the man of sin, to give him mortal thrusts. Like the creature referred to, they may be small as compared with their huge antagonist, but their power is in their principles, not in their number."—*From an Essay, by the Rev. B. C. Young, of Cork.*

Our venerable friend, Mr. M'CARTHY, the oldest agent of this society in Ireland, furnishes us with a most interesting letter, of which the following is an extract. He was privileged in his young days to sow the seed, and now in his old age, he is gratified to see that the word of the Lord both "grew and multiplied."

I have long been of opinion that friendly interchanges between the ministers in this country, would be productive of very beneficial results in our missionary field. I never feel so happy in my labour as on such occasions. Practically to carry out this feeling, agreeably to an arrangement made with brother Wilson and brother Berry on the 9th of July last, I started for the hills of Killooly. As soon as I ascended these lofty and majestic mountains, many feelings of a very pleasing nature, about some of my bygone days, arose in my mind. It could not be otherwise; as about thirty years ago

God made me the instrument of the conversion of seventeen souls here. I baptized them, both men and women, and formed them into a church. I was the first baptist minister that ever visited this little world of palatines. Time has proved it was not a mere intellectual change, but a heart-conversion, they had experienced, as some of these died rejoicing in Christ; and more of them are living witnesses of the Lord Jesus. Their joy was great at once more seeing their old father in the gospel. On Wednesday the 10th, I preached in the beautiful glen of Renaghmare. The place was too straight for the people. My text was from Joel ii. 27, And indeed, he was in the midst. On Thursday the 11th, I preached at the picturesque valley of Boulay. Here, again, the hearts of the people seemed to yield to the power of the gospel. In so short a time, I could hardly believe, the introduction of the gospel, with the establishment of schools, could have improved the places, the minds, and the manners of the people so much as it has done. It would be endless here to recite

the various conversations, and the curious remarks some of them would make. With gladness they rallied round their old preacher. Many of them recited some of the texts preached years ago, and also some portions of my sermons. But above all this, they said they had reason to bless God, who had opened their hearts and disposed them to receive the truth from my lips. On Friday, the 12th, brother Wilson and I visited Balingarry, and the widow M'Cormick's house, which in every part shows that the combat between the police and the people, while it lasted, must have been fierce enough. It was highly gratifying to me to be informed not one of those brought under the influence of the word of God, had any thing at all to do with this sanguinary outrage. Saturday 13th, we went on an exploring mission to Kilkenny. Lord's day 14th, in the forenoon I again preached at Renaghmore. We had to change our place of preaching for one double the size of where we had preaching on Wednesday evening. The people heard with the most earnest attention, and we had strong indications of the divine presence. In the evening, I preached again at Boulay. This was in the school-house; which is not only a suitable place for the school, but also large, and commodiously fitted up for preaching. Several came from Renaghmore. The house could not conveniently contain more than we had. Indeed, brother Wilson has before him a fine prospect of usefulness in this hill-country, and is alive to the eternal interest of the souls committed to his charge. On the 19th, I took a reluctant, and perhaps a final farewell of my beloved palatines, whose forefathers had to fly before the bloody sword of persecution, out of their own country, and take refuge in these mountains, then wild, rude and uncultivated hills and dales, sooner than submit to the dogmas of the man of sin.

Another old and respected missionary, Mr. THOMAS of Moate, writes to us as follows:

I have the pleasure to state that I have had very good congregations at Moate. There was scarcely a single seat unoccupied last

Lord's day morning. The people came considerable distances from the country. Continued efforts have been made to prevent any from attending, and money and influence have been employed to accomplish it, and to scatter and take away the children from the Sunday-school which I commenced, and also to disperse the day-school. I have preached six times this week, and travelled about 120 miles, besides much discussion and exposition. I preached twice at Mount Sharon; the people appeared glad to see me, and treated me with great respect; the house was filled each time. At Clonola I inspected the school, preached twice, and baptized a worthy person, of high character, good conduct, and conscientious piety. Her brother, a pious, and fine-minded youth, to whom the Lord was also pleased to make me useful, wished to be taken out, and baptized with his sister, but illness for the present prevented his confession of faith in the Redeemer. An aged man of eighty-nine, whom I often visited, and spoke to, declared "that his only hope of salvation was in the blood of the Lord Jesus, he is on his dying bed. On the deck of the steamer from Athlone to Killaloe, there were a number of persons from various quarters; the subject of religious and civil liberty was introduced; I spoke a great deal; they seemed greatly pleased, and when I was leaving, at William's town, they all came forward and shook hands with me, though I did not expect it. I trust I spoke fearlessly, faithfully, and affectionately.

Mr. Thomas writes respecting the schools under his supervision:—

The inspection of the schools at Clonola gave me much pleasure. Though the children were very poor, and badly clad, they were clean, and went through the examination very well—spelling, reading, writing, arithmetic, and repeating the scriptures from memory. There are fifty-three in attendance in the Clonola school: thirteen Protestants, and forty Roman Catholics: in the Moate school forty-five; twenty-five Protestants, and twenty Roman Catholics. They committed a great number of chapters to memory.

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*Some interesting Letters from Messrs. M'Kee, M'Donnell, and others, omitted for want of room.*

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Subscriptions and Donations thankfully received by the Treasurer, JOSEPH TRITTON, Esq., Lombard Street; by the Secretary, Mr. WILLIAM P. WILLIAMS, at the Mission House, Moorgate Street; and by the Pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,

4, COMPTON STREET EAST, BRUNSWICK SQUARE.

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